

OCCULT DICHOTOMY I -- TIME

Marc Edmund Jones

This lesson is the first of a series of twenty-four (Class 62 in the Philosophy of Concepts, lessons 1551-1574) and it inaugurates a second and background establishing group of studies in the Sabian Glossary. This is advanced work suitable for any well-trained or careful student of conventional occultism, or for any Sabian aspirant who has faithfully carried his work through the five years of acolyte discipline. It or its equivalent in other occult channels is necessary to every seeker who cares to get below the surface, and to know the real genius of cosmic understanding such as is at the root of occultism as a whole. This is the astrology of the cosmic conceptions of the medieval transcendentalists--mystics, alchemists, Free Masons, Rosicrucians and the like--and they are presented in modern times under many names, of which Theosophy, Rosicrucianism and Hermeticism are the most popular. Occult material generally is treated as esoteric, as a secret or hidden doctrine. This compels a more serious consideration by the shallower minds awakened to a desire for a higher understanding, and it has served to preserve this material through the generations in which occultists were commonly without the intellectual training necessary to defend their doctrines openly, or to substantiate them by canons of good thinking. Moreover, esotericism has also served to prevent the seeker from swallowing occultism whole, trying to grasp it all in one great intuition, and so becoming lost in a vast maze of words. But the age for all this has passed. The worthwhile elements in occultism, divorced from the lunatic fringe of beliefs and practices among superficial devotees, must take their place in the high heritage of understanding of a present-day generation. In a broad way it may be said that Paracelsus is the real father of today's occultism, as he is the real parent of modern medicine, but it is impossible to reduce the roots of the occult to any single line of descent. Astrology derives from Placidus, the Spanish monk, and Claudius Ptolemy, the geographer, yet these men were only transmitters. A host of names such as Cagliostro, Jerome Cardan and the like must be taken into the reckoning in medieval times. In later days much of the occult material was pushed back into ancient sources for reference and orientation. Theosophy was shaped to be an unwittingly adopted offspring of the East Indian Vedanta, although largely devoid of this element in its inception. Much has been made of Phrygian doctrines that were subject of controversy in early Christianity, and so have survived in church history. The cabala has affixed itself to very early Hebrew occultism. Thus the tendency may be seen on all sides. The structure of the thinking of occultism is broadly Platonic, its intellectual process keyed by Plotinus. But only the satisfaction of an intellectual curiosity is to be gained by a searching out of remote sources, where exact lines will always remain a matter of some uncertainty. What is of immediate importance is the clarification of component elements in conventional occultism, in order that its own material will be helpful and that the Sabian presentation may be seen clearly in its proper tradition.

The present lesson is the first of three on the initial concepts, and it introduces the student to dichotomy as an absolute mechanism. The first series, Sabian Absolutes, has illustrated the genius of absolute elements, and in this second series the absolute is again presented, but as a method rather than an identification. Absolutes as such are not to be sought, but the whole of occultism is to

be seen as absolute procedure *per se*. There will be an exposition both of concepts and descriptive terms, as before, but there are only nine of the 1001 Concepts in the Sabian dichotomy scheme, to which the attention of the series is directed, and the structure of occultism, even in Sabian interpretation, will be seen to be largely a matter of descriptive terms and of adjunct values in man's approach to life. The nine members of the 1001 Concepts, constituting the heart of the Sabian dichotomy scheme, consist of three initial concepts co-ordinate with the trichotomous groups in Sabian Absolutes, and of three sets of dichotomous concepts, each set corresponding in order with one concept in the trichotomy. Such will be the underlying pattern of the present series in terms of the prior. The initial three concepts will each be given a lesson, I-III inclusive, and the three pairs correspondingly handled in lesson-pairs, IV-V, XI-XII and XV-XVI. Five lessons will be devoted to descriptive terms in connection with the first dichotomous set of concepts, VI-X, two to the second set, XIII-XIV, and eight to the third set, XVII-XXIV, inclusive.

Time, the root concept of occultism and Sabian dichotomy, is basically that of reality as a present, the past and future linked in their relative unreality, the present alone definitely actual. The first dichotomy arises in the ease with which man counters any present reality with one of his own making, either in memory (past) anticipation (future) or imagination (creative present). There is a natural dichotomy in the fixed contrast between past and future, in which the present disappears, and there is an intellectual or occult dichotomy between these two dichotomies of the will of man and of nature. Time most readily accommodates itself to the conscious life of the individual, and so most definitely establishes either illusion or natural reality. In conventional occultism the tie of intellect with everyday life begins with the doctrine of reincarnation in which the present of man is at once magnified in significance and minimized in importance, and in which life itself becomes highly dichotomous possessing being both in the visible and invisible, both in the past (karma) and the future (illumination).

The real occult doctrine of time, however, is found in the idea of recapitulation, which today stands perhaps the most widely evident truth in all the canons of science, and which is the first expectation in a true occultism. All things proceed in steps along a path which in major part has been laid down by prior life and experience, and there is no progress at all without recapitulation. This is time in everyday knowledge, the integrity of being in self-continuance as such is found in and through all phenomena. Reincarnation has made time a simple concept to the superficial occultist, recapitulation shows time to the real student as the warp thread in a general universal fabric of being, permitting both integration and disintegration, growth or fulfillment and realization of dis-attachment. Time as actually individual is individual actuality.

The root doctrine of the elaborate system of Paracelsus was the idea of a larger world in pattern or reflection of the smaller, and vice versa. Man is microcosm (small world) to the lives, and the globe and the heavens are macrocosm (large world) to him. He is a macrocosm to the cells of his flesh, and so on. As above, so below! is the foundation reality of all things, and this is only known through time, which first co-ordinates all things.

OCCULT DICHOTOMY II -- SPACE

Marc Edmund Jones

This lesson is the second of three on the initial concepts in Sabian dichotomy, and it introduces the student to the nature of dichotomy as such. The approach to an understanding of the occult structure is through the experience of man, but occultism is not so much an organization of the experience already received as it is a mechanism for the assurance of an experience beyond the immediate capacity to experience. Initiation, the ultimate goal of all occultism so far as the individual is concerned, is an expansion of personality, and everything occult seeks to contribute to this expansion. The three initial concepts are of the elements of touch with experience at root, and they are founded in the dichotomy which is the simplest of all pure experience. In Sabian absolutes the effort has been to establish the trichotomous concepts and descriptive terms in a realization of their separative reality, for it is the functioning of the three to establish in turn each one of its members, thus to give to each a genuine actuality. But the two contributes not so much to the elements brought into relationship as to the relationship, and in dichotomy the process is necessarily and even unwittingly emphasized. It has been pointed out that time contains a real and variable dichotomy within itself, and this will be true of space also. But more than this, when these concepts and their alternate are taken in relationship with each other, it will be seen that the result is largely to indicate a blending, each into either of the others, rather than the sharp differentiation that results in trichotomy. Therefore it will be seen that trichotomy naturally contributes to the absolute element in the realm of man's knowing, but that dichotomy is occult and contributes only to an elusive or immediate reality in human knowledge. It cannot be emphasized too often that occultism is a process, a *deus ex machina*, not a body of precious esoteric facts. Paracelsus has been indicated as the real father of the occult scheme that has taken shape in the modern world, and the key doctrine is the as-above-so-below expressed in the microcosm-macrocosm relationship. Here is a fundamental dichotomy in time, because each world has its own reality and so its own cycles of time, an actual fundamental in time because unless there is a setting off of individuality in this fashion there is no possibility of that internal sense which is time *per se*. But the microcosm-macrocosm scheme is no less of space, for space also has a need to be schematized in order to be known or made a part of human experience. The fundamental of space is the here as in contrast with the there, the immediate in contrast with the mediated or schematically related. Time is more dichotomous than space because time gives the past-future dichotomy as well as the now-then contrast, hence the time sense is primitive. Without dichotomy the concept of space is beyond the experience of man, but without time or the foundation continuance of self there is no dichotomy.

Dichotomy, of course, is merely a cutting in two, but it refers not so much to the twoness of things when they are cut as to the contrast between the elements. Thus left and right, the most simple actual dichotomy in human form-pattern, due to the bilateral symmetry of the mammalian form adopted by the human spirit for its use, would be meaningless if there were no difference in idea between left and right. Primitive man, in unconscious exercise of his

nascent thinking, made the distinction highly significant. This has survived in occultism with the left-hand or evil and black, and the right-hand or good and white pathway to illumination or eternal existence. Dichotomy is the contrasting recognition of first things, the very basis of awareness. Behaviorism has distorted its deductions, but has shown that awareness begins in contrast, as between feeding and non-feeding, sleeping and waking, discomfort and normal state of being. Here time comes to be, but in the process space is established, for it is the process that is real. Time, space and the concepts to come serve only the reality resident in the process. Time and space are not real, their experience is. In space the fundamental distinction is in the microcosm-macrocosm mechanism. Self comes into reality in terms of its citizenship in its world, then comes to be a citizen of many worlds, or of varying time experiences in these worlds, and in charting this the nomenclature of occultism is born and sustained. Within self the consciousness finds microcosmic components, outwardly the personality is born into awareness as the complex process of an interacting selfhood.

The dichotomy of the will of man has been seen to be the root of the time sense, and the dichotomy of nature, while an expression of the normal flow of time (past from future), must now be recognized to be the essence of space and all that is embodied in the concept. Modern science has greatly helped the realization here by its establishment of its idea of time-space. In any definite period of study and work with the occult doctrines the blending of these elements becomes more and more evident. Space adjustment requires time, time adjustment requires space. What primarily is of space is the social element of that which in its essence is established in time. Man's now is an interpretation of his experience in the light of his expectation. Inwardly there is the dichotomy of his will's present as against the natural or contributory actual present. But outwardly the dichotomy is of the space or social contrast between the substantiation of this present and its ideal association, between space and time themselves in order. Space itself is sentient. All the faculties of sense are involved in a microcosmic-macrocosmic outward and macrocosmic-microcosmic inward apperception of the situation. Time suddenly disappears in an impression, space is suddenly enthroned as the real.

The occult doctrine of the reality of space is gravitation, the recognition of the attractive force of all things upon all other things. There is force in the dichotomy of time, the heredity and causal pushes as well as the ideal pulls of life. There is equal force in the dichotomy of space, the dichotomy of nature in which like attracts like or relationship comes into its own. Gravitation exerts its force not only physically but in every realm of higher consciousness. Through higher gravitation the New Thought technique gains its power, because the seeker merely sets up the proper attitude within himself and permits the resulting dichotomy in microcosmic-macrocosmic relationship to produce its result.

Space is therefore real immediately in gravitation, and in this way the social world is established and given integrity. But there is the larger reality of vicarious experience, which must be true in space as well as in time, and the occult doctrine for this is that transmutation which now has limited-scientific sanction. The dichotomy by which contrasting metals can move from the state of one into another is a clue to the underlying state of nature herself. Nothing is permanently as perceived immediately. All life is a process actually out of time and space bondage.

OCCULT DICHOTOMY III -- INTELLIGENCE

Marc Edmund Jones

This lesson is the third of three on the initial concepts in Sabian dichotomy, and it introduces the student to the sublimation of time and space in intelligence. On the surface of things there is a trichotomy in the time-space-intelligence triad, and as such the three terms were used descriptively in Sabian Absolutes, but to show that there is a real dichotomy in the terms is the basis of the first three lessons of the present series. Time and space merge into each other at the slightest provocation, as has been seen, but it is now to be understood that this merging is not in either time or space, but is in intelligence. With Kant it is necessary to hold that both time and space are intuitions or are apriori elements of individual being. They are part of the process of intelligence, and together are the dichotomy by which intelligence knows itself, and so organizes and utilizes itself for the extension of itself. Time and space remain distinct in any intelligent approach to things as such, they fade into a unity of themselves whenever the attention is to the intelligent process. From this it follows that the perception of things as things, the approach to an absolute realization or mastery of being, is trichotomous functioning, with which approach the Sabian Glossary for the moment is through in the Sabian scheme of being (given exposition in

the prior series). Now the approach is to process *per se*, which becomes an analysis of the eternal quest for the absolute unity or absolute substratum of experience, i.e., pure occultism. The concept of unity is found in the 1001 Concepts, but only in the Sabian Tarot scheme as a concept. Here unity is a descriptive term for any facet of the dichotomous time-space-intelligence triad. Unity in occult dichotomy stands in the role of the self of Sabian absolutes, the idea of fundamental reference, self being the point of departure in the former and unity the point of arrival in the present series. The initial experience of unity is the merging of time and space into each other when they become sublimated in intelligence. Intelligence is therefore the root concept of dichotomy *per se*.

Here is an abstruse but common and familiar process of the mind, termed the intellectual or occult dichotomy in Lesson I (par.3), and the basis of all progression in pure number or simple and absolute perception. Thus one and one are two, but two (still one and one) and one are three, and three (still two and one) and one are four, and so on. Human intelligence is nothing more than a permissive merging of factors in a contrast with an added factor which to the mind at the time of adding is a unity. Mentality is always the comparison of disunity with a chosen unity. In ordinary life, on its simple or foundation level, there is a disunity of the complex of time and space. The arrival at unity, or the act of perception, is the loss of both time and space in the idea. On the more civilized or social levels of life there is the common disunity of a complex of time and intelligence--the sense of an end and a necessity for self-expression--and the arrival at unity is the social judgment of self or others on the self by which inner satisfaction is gained, also the common disunity of a complex of space and intelligence--the sense of a situation and a necessity to be necessary or to be justified or sustained--and the arrival at unity is the social co-operation of others with self and self with others by which outer satisfaction is gained. For the mastery of the present series it is only necessary to get a preliminary appreciation of the sublimation of two factors of a dichotomy in a new or third factor, the *deus ex machina* made familiar to

philosophy by Fichte, Hegel and others in the use of the mergence of a thesis and antithesis in a synthesis capable of acting as a "thesis" again in turn (or the evolution of number familiar to deeper students of the occult) and it is, moreover, only necessary to grasp the mergence of time and space in intelligence. Intelligence in occult dichotomy is wholly a sublimating factor, an absolute legate (that is, conveniently but not infinitely regressive) for unity, but unity as a process and not a reality.

The purpose of occultism is not to establish intelligence but to develop an understanding of intelligence as such, and for this purpose there must be a dichotomy of intelligence. As an approach to this, without the hopeless lack of point of view which the student would feel if time or space were taken as sublimating factors, three aspects of the desired dichotomy are employed--yielding the six members of the 1001 Concepts to follow in the series--and the dichotomy of will is seen to be of intelligence but to coordinate with time, the dichotomy of nature to be also of intelligence but coordinate with space, and only the occult dichotomy to be directly of intelligence and coordinate with it. The point of view remains in the conveniently regressive unity, but in the first instance the unity is a solvent of the time difficulties of human existence, in the second instance it provides the solution to time space difficulties, and in the third it offers the answer to man's intellectual upheavals. The three facets of the basic dichotomy are presented, but their exposition is in the terms of but one of them. The material, as a consequence, is rendered knowable by mind incapable of the gymnastics necessary to follow out the underlying dialectical reasoning. This is occultism as the establishment of cosmic truths in a mechanism within the range of average understanding.

It must be very clear, therefore, at this end of the initial survey of occultism, that occultism is by no manner of means an end in itself. Its mechanisms are to the mind as a crutch to an invalid, the scaffolding to a building. With the concepts and descriptive terms taken for themselves, held to the bosom of understanding as a priceless boon, life is unsocialized. Both concepts and terms are words, and words are coin of intercourse. The vulgar tongue of a nation is the fluid medium by which the genuinely immediate experience is communicated, or vicarious sharing of the commonplace is possible. The divine language of occult imagery is likewise coin, but for the major part coin of that commerce in the heavens which is mystical experience. There is intercourse between students, highly-trained occultists who exchange fruits of special investigation and the like, but to life itself--and the life in which the occultist no less than his fellowman of lesser or different understanding must find and sustain his self-reality--the technical language is dry as dust unless held in the proper dignity of its field, and made the jargon of smugness.

Occultism remains a cosmic dichotomy, separating the eternal from the ephemeral. It is not a religion and should not be a cult, yet it proves itself invaluable for the recovery of religious truths. By the same token it is not philosophy, although it has been and is employed wittingly and unwittingly by the philosopher; and it is not a science, even if its aid to "organized knowledge" has been and remains truly great. Occultism is the scaffolding for the "speculative unity" in all that is, all that ever has been.

OCCULT DICHOTOMY IV -- OBJECTIVITY

Marc Edmund Jones

This lesson is the first of seven on objectivity-subjectivity, and it introduces the student of the practical dichotomy of the will of man. The fact that reality is under the direct control of the individual is perhaps the one cardinal principle of occultism that is denied by all non-occultists, unless it be a scattered few psychologists, and yet it is in this fact that the answer to the whole problem of being is to be found. The determination of the academic mind to meet all questions in terms of cause and effect has infected the conventional occultist to the point where a real grasp of the occult has been blocked. The infinite regress of causal relationship in phenomena has blinded most men to the effective nature of time, and almost the first task of the seeker at this stage of his study is to get for once and all the actual significance of time as such. In the present approach to the process the place of time is akin to that of being in the prior analysis of the status. As being is the leading concept for a study of self, so time is the primary concept in the quest after unity, and it already has been pointed out that time is in the point of view of this series the concept for reality. Reality is not here an absolute (as one of the 1001 Concepts it is found in the Sabian horoscopy scheme) but is a factor of intelligence, and the concept which expresses the idea is objectivity, first member of the dichotomy of the will. The difference between a subject and an object is that the former sustains and the latter receives the act implicit in the terms. Ordinarily, among superficial occultists, objectivity means no more than visible, or tangible. But the concept has reference to the process in all things, not the state or even the basic relationship, and as the most primitive of the dichotomies in the experience of man it is fundamentally administrative of time or the reality sense. There is no reference here to objective as an end, nor to potentiality *per se*, only to the real as generally knowable.

Time in objectivity is to be understood, therefore, as the primary self-mobilization of man in any moment or point of his experience. In the first lesson it was made clear that this dichotomy of the will was based upon the capacity of the individual to counter a given reality with one of his own making. Those things that do not need (1) memory, (2) anticipation or (3) creative reality in a forced present of attention, are the most naturally objective of all things, and in these the narrow use of the concept as visible or tangible is to be observed. But the visible is the convenience or accident of sense impression, and the tangible is in similar fashion the convenience or accident of experience. Genuine reality must have a root deeper than this. For the man who never takes hold of his destiny the dichotomy of the will operates in reverse fashion (from occultism's point of view) and builds to the visible and tangible as the most real. Thus memory when it is undisciplined serves only to enhance the bondage of attention's moment, and an unguided anticipation is little more than a projection of memory, a reflection of the individual conditioning. The creative present of the will under such circumstances is no more than revolt, a focus of awareness of bondage which strengthens the bondage. A genuine occultism operates in quite the opposite direction. In the self-mobilization of the schooled self the force of being goes to the process of being, not to its status, and objectivity is a cooperation with purpose and never a

reaction from influence. Memory enhances the touch with the will of self, and the general or macrocosmic will expressed through the environment. Anticipation broadens the perspective, and in the creative present of an alert will there is the adjustment not to the moment, which is surrender to bondage, but to the flow of progress through every detail of experience, or a strengthening of the time factor and reality, centering objectivity in the process of self as well as in the surrounding and consequently co-operative processes of not-self.

The occult doctrine which expresses the concept of objectivity fundamentally is that of the globe as the unit of experience. The globe of basic concern to man is the planet on which he dwells. This by its regular movement gives him time in his practical daily life, i.e., day and night, the seasons. It also gives him his space objectively. As the time cycles are infinite in convenience, from the stirring of history to the ultimate destiny of the race, so the space expanses are conveniently infinite in their spread to any direction about the ball of the globe. But the globe is more than this. It is the standard of unity itself, representative in man's graphic and macrocosmic experience of perfect self-containment. So far as individual knowledge is concerned (in objectivity, that is) there is no life known or related to him, spatially or in time, except upon this globe. There is upon it everything necessary to sustain life. Causally the heat is from the sun, but the heat actually is manufactured by the atmosphere and there is nothing to indicate that the economy of nature is limited to the sun's rays to the exclusion of other forms of cosmic radiation. The globe is a symbol, in this sense, but it is legate of reality. In narrower dimensions man himself is a globe, occultism claiming that within his own nature he is equally self-contained. The whole manifest universe is likewise globular, as are the cells making up man's body, in other words the globe is the unity of reality in the microcosmic-macrocosmic point of view. More than this, it is unity of process and not of any static situation.

Objectivity is the utilization of the static, or of the situation *per se*, in the unity represented by the symbol of the globe. Objectivity is therefore the sharpening of experience. It of itself is valueless, but as representing the process and the moment by which the process is known it is the leading member of the first dichotomy in occultism. Experience itself goes on whether an objective moment is consciously identified or not. Under circumstances of bondage, the normal life that leads to eventual annihilation after the individual has made contribution of his living to the race. The sharpening of experience compels a great conscious allegiance to the way of destruction. This already has been seen at an earlier point in the lesson. The luckless individual is more and more a minor part of the great globe which grants him continuance of being. But under occult training the sharpening of experience is through a broadening of memory and anticipation, through a greater employment of the creative present in a self-determination of the situations of life, and the globe of selfhood becomes objective over all other objectivity, the way of freedom is thus developed.

To phrase the matter simply, objectivity is the focus of reality, the awareness of a moment in time, and this objectivity may be shaped according to the will because it is after all a product of the dichotomy of the will. Man becomes master of his own soul, capable of sustaining the globe of his own true selfhood.

OCCULT DICHOTOMY V -- SUBJECTIVITY

Marc Edmund Jones

This lesson is the second of seven on objectivity-subjectivity, and it introduces the student to the expansion as compared with the focusing or identification of reality. At this stage the mechanism of the occult will be found at its point of greatest general appeal, and consequently where it is most apt to stray from its real purpose to become a hierarchy of separative and self-sufficient ideas. Subjectivity is the concept of the 1001 Concepts which of all others will contribute equally to false, or real ideas, and it is necessary to draw a line of demarcation by which occultism may purge itself and serve the mind of man according to the promise of its structure. The demarking line is found in the time sense to which much of the four preceding lessons has been given, and the principle may now be stated in the following fashion. Whatever contributes to an intensification of time as a sharpening of opportunity and privilege is of genuine occultism, but whatever minimizes and blurs the appreciation of time is of the separative and self-destructive order of pseudo-occultism. For the latter the term subjectivism is commonly employed, an arbitrary but convenient use of words, and by subjectivism is to be understood a transfer of all the values of experience and all the idealization of being to the indefinite reaches of the self's own consciousness. The extreme example of this tendency is to be observed in various forms of insanity, the common example is evident in the complexes of recent psychology, as the idea of persecution, of unacknowledged significance of self and the like. Expansion of reality depends upon a careful maintenance of the focus of reality, and the realm of the subjective can not be entered safely without a secure objective anchorage. Thus it is that a genuine occultism demands of its seekers a place in everyday life, a broad skill in some one particular walk of the world. Among the medieval occultists this was so strongly entrenched in their understanding that but few of them are known occultists. The more prominent ones have blazed their way in history, and are best known for some social contribution of a wholly objective sort. Reality is expanded by the occult, and this reality when it is expanded will seem to be of the world of everyday, of the substance of universal cooperatives.

Subjectivity expands reality because it is a reinforcement of experience, a creature of the process in the causal as opposed to the effective elements of life. Subjectivism errs in giving reality rather than convenience of expression to the cause-effect relationship, in seeking ultimate cause while attempting to avoid all effect. Minds are unseated when their foundation is destroyed in the effort to build superstructure of its material. Subjectivity, on the other hand, sees in cause the operation of the time sense, and knows time to be dichotomous. The occultist interchanges cause and effect, and sees by analogy the equal possibility of interchange between subjectivity and objectivity. The focus of one reality may easily be the expansion of another. The whole is operation of process manifest in situation. Objectivity is the recognition of process subjecting itself

to valuation. It is reality critical or useful. Subjectivity is the co-operation with process in the light of the objective or genius implicit in the process, and is as dependent upon the objective factor as it in turn is wholly linked with the subjective sustainment. Subjectivity is reinforcement because it is infinite in regressive convenience. The objective is the focus of reality, the subjective the contribution to reality. Occultism presents its initiates in

complete control of reality because its subjective mechanisms give an unlimited sustainment and because the objective focus is a matter of determination by will.

In subjectivity the primary time factor is found to be the underlying self-clarification of all things. The outer or space sense of man is his social being, and in such his reality is pointed as has been indicated, but this outer of itself is wholly of the nature of man's root conditioning, and is utter bondage for the individual. The way to freedom is through the unity of the globe of self, which demands the operation of process in the inner or subjective realm of man's being. The outer cannot be pushed aside safely, because otherwise the focus of reality is lost, but the outer is to be used to clarify rather than bind the self. The process of subjectivity is not a mere exercise of self by self; not a mere rehearsal of vagaries of idea and shreds of experience. It is a constant constitution and reconstitution of self in its real nature, to sustain the focus by which self becomes real according to its desires for reality. To this end reality must be reinforced or expanded, not only by the unity of the objective world but by a greater unity of the subjective world. The greater unity is expressed in occultism by perhaps the most brilliant of all its common doctrines.

Dimension is the descriptive term for this subjective unity, or reality-reinforcing-and-expanding element of the process of being. Dimension in the 1001 Concepts is a concept of the Sabian absolute correlation scheme, but here it is of the commonest coin of conventional occultism. Perhaps it is most familiarly the fourth dimension, or better, the higher dimensions of consciousness. In any event it is descriptive of the subjective reaches of the mind as these are ordered by the general objectivity of being. There are length, breadth and thickness in ordinary dimension, each factor adding a freedom to the limitation of those that have gone before. By extension of the idea there can be a fourth dimension which gives perfect freedom in a three-dimensional or objective world. Visual imagination is thus fourth dimensional. All the manifestations of consciousness in transcendence of the normal conditioned impulses of physical being are likewise fourth dimensional. Dimension is the recognition of the fact that unity is a variant, that the macrocosmic-microcosmic relationship is subjective as well as objective and that the extension of inner consciousness is only in dimensional distinction from common outer and everyday experience.

Consciousness itself becomes a dimension, and differences in consciousness may be described dimensionally, as between the slavery of everyday conditioned awareness and the transcendent sense of a highly gifted mystic. The objective realm in occultism is left more or less nondimensional, as a ground for measurement of reality, and the subjective realm takes its unity or unities in various dimensional patterns. Magic is the descriptive term (in the 1001 Concepts a part of the Sabian symbolical degrees) which commonly in occultism indicates the operation of process in an alien dimension, or inter-dimensional operation of process. Here is interaction between thought and body, on the highest level a fully self-determined focus of reality in a schooled objectivity, and an equally self-controlled expansion and reinforcement of reality in a conscious subjectivity. The occultist is not other-worldly in some abstract or non-present sense, but is rather all-worldly in the sense of a possessed freedom through his dwelling in all-dimension.

OCCULT DICHOTOMY VI -- DOMAIN_

Marc Edmund Jones

This lesson is the third of seven on objectivity-subjectivity, and it introduces the student to a further consideration of magic as the center of all superficial interest in occultism, of much of the deeper concern in the higher truths of manifestation. Magic is the occult doctrine of the conveniently regressive superceding power in nature. In any given situation there is believed to be always, if it could be known, a greater principle that would shape any objective compulsion to any subjective desire, and knowledge of this principle is believed to be capacity to invoke its power and so produce the desired result. There is no idea of accident in a genuine occultism. A sharp differentiation between New Thought or faith healing upon the one hand and occultism upon the other is that in occultism the doctrine is not of a superior consciousness with a will and desire, a wisdom and plan of its own, but of a dimensional increase and an operation of ordered law and pattern. Prayer is thus seen to be the invocation of a conscious realization, largely made up of persuasion. Prayer to be successful must recognize a superior personality, be as willing to be shown a better way as to obtain the thing asked for. There is a place for prayer in the life of the seeker, for without interchange of personality the living of life would be unbearable, and to live the higher life it is necessary to have the same social relationship with personality as in the realm of everyday. The higher must be equally objective with the lower, if it is to be life. Occultism is a wholly different proposition. It is primarily a mechanism for understanding, but of understanding as a process of achievement by virtue of the mastery of the very process of universal being itself. Magic is such if it is infallible process, that is, a given result must always follow a given procedure under given conditions.

The basis of the magic of occultism is the manipulation of the unity of being. It has been pointed out that unity in occult dichotomy is the end of the quest in the way that self is the object of study in Sabian absolutes. Unity is the selfhood of immediate interest in other-self *per se*, or of some facet either of self or other-self. Unity is that which has dimension, in contrast with possibility of other dimension. Unity is not absolute, but is relative, an Ariadne's thread of time through a labyrinth of conscious relationship. In the prior lesson the doctrine of dimension was seen to be the occultism's brilliant capture of the idea of subjective unity, and now there is a hardly less brilliant doctrine of occultism in which the objective or focal unity of experience may be caught and organized. This is domain, which is not a concept in the 1001 Concepts, and is happily rather common verbal coin in everyday language. The idea of the focal reality of the objective social group is thus largely expressed with this word. In political boundaries the domain is the area of sovereignty, and within these boundaries the land that is not yet ceded to private ownership or control, or is especially set apart for public use may be identified as the public domain. This latter phrase is also employed in a wholly abstract sense, as for a literary work run out of its copyright and in the public domain. Here is the idea of unity in a pure-process conception. Domain is that which above all else is used. In laws concerning land there is the principle that the habitual traversing of a path will dedicate it to the general domain, and in terms of domain it is possible for occultism to identify a unity of experience on any level and in any dimension.

Domain is the dimension of the moment. Dimension itself is relative unity, domain is the recognition of this relative unity in time. The occult organization of experience is therefore once more to be seen to be primarily a bringing of all things to time or an erection of self into a magical self through pure time mastery.

Magic may now be understood to be wholly a matter of superiority of means, sublimation of powers. When the means are known and the powers are familiar the result is no longer magical, but in occultism the word magic either is not employed at all or else is used for the whole gamut of achievement, so that the student may never come to feel a difference in the accomplishment of results by means known to him and by powers as yet beyond his understanding. There is occult magic in everyday living, if such is held squared to the full potentialities of the unity to which all occultism is dedicated. There are domains in which the employment of magic has nothing magical about it, but the development of understanding in the non-magical domain creates the power for an understanding of the true magic of the realm beyond. Domain aids the sharpening of the time sense of the seeker. He is able to organize his experience in terms of very definite unities, and through the domains of each to chart the operation of process so as to gain perspective on process. The seeker will develop the domain of his personal interest and of his public responsibilities. He will see that his recreative activities are participation in other domains, that in business as well as in the home there are certain domains in which self-expression is demanded of him. Each and every domain of his is properly a unity. By culturing this pigeonhole approach to life the seeker develops his own unity and builds to the perfection of his own powers. He begins to live dimensionally, to be a part of a myriad time schemes. He suddenly finds himself a true cosmic citizen.

Self therefore, the center of Sabian absolutes, is found to be, in occult dichotomy, a domain in which the foundation unity of being in process may reside. Self, knowing itself as domain, becomes resident in other domains (the process of this knowing) and in its many domains becomes personality *per se*, a social existent and a master rather than victim of experience. Selfhood becomes magical in its potentiality, upreaching to the stars to command its desire from the universe, plunging into the very depths of the social complex to compel an equal magic in situations among men. It is this sense of domain that is expressed in the familiar words attributed to Hermes Trismegistus, common among occultists: "One single world, one single soul, one single God; as above, so below; in all things, unity." Here is not the pantheism of the Stoics, but a rooting of unity in domain with the convenient regression made possible by a real time sense, the infinite possibility of domains.

Domain is above all else, therefore, an ordering element, and it orders dimension by which the subjective organization of all things is possible. Globe, the objective basis of unity, may be defined as subjective domain. Dimension, the subjective basis of unity, may also be defined as subjective domain. Domain is basically a centering in establishment of unity on a foundation of time establishment, and domain may thus be defined as a centering of process in or on a globe of objective reality and also a concurrent centering of process in a dimension of subjective reality. It is the first factor in the linkage of the objective and subjective.

OCCULT DICHOTOMY VII -- KINGDOM

Marc Edmund Jones

This lesson is the fourth of seven on objectivity-subjectivity, and it introduces the student to the dichotomy of domain. In the concepts objectivity and subjectivity there was presented the contribution of the 1001 Concepts to dichotomous measure of all things, the foundation for the analysis of process, and then in the descriptive term domain there was set up a root expression of the unity which is the end of all process, and the reason for it. In domain the objective unity of time, or globe, is combined with the temporal subjective unity, or dimension. The dichotomy disappears for the moment in domain in order that it may re-emerge on a practical rather than theoretical level. In Sabian absolutes the great difficulty before the student was the maze of words. In this present series upon the process the equally great difficulty will be the maze of unities, marked in the descriptive aspects of domain, because of the fact that they constantly disappear in one another, and as constantly re-appear in new reference. There is no way for mastery here except to train the intelligence to think in terms of whatever occult co-ordinate is convenient for the moment, and while thus thinking to derive all other co-ordinates from the one at hand. The lessons in occult dichotomy are arranged in accordance with the definite plan outlined, and with process made familiar by its continual identification in subordinate process. Here is the convenient regress by which dichotomy operates, persisting in the cutting in two until that refinement is reached in which personal experience is touched. The clue to understanding is in the unity identified in each new occult co-ordinate as it is presented, the Ariadne's thread of time through the labyrinth of conscious relationships. Domain remains the co-ordinate of reference in all ramification of the objective-subjective relationship, and it will now be revealed under a double (dichotomous) dichotomy.

Unity may be simple or composite--the simplicity in question being in terms of the known facts of make-up and condition--and the first modification of domain, an expansion in usefulness and definiteness of reference to human affairs, is found in the descriptive term kingdom, one of the widest recognized of all the occult limiting or bounding words. Science, however, gives actual recognition to but three of the kingdoms--mineral, vegetal and animal--and is puzzled by the overlapping of the latter two in all punitive forms of living material. Occultism recognizes the fact that man is an animal--and to be classed as a chordate, mammal and primate or homo sapiens--but claims that none-the-less the human kingdom is a separate manifestation of a wave of life, as distinctly separated from the three as they are from each other. In occultism the recognition is not of the exterior form but of the domain or time experience represented by this exterior form. Kingdom occultly is a grading in the school of life, and it will be seen that domain in its modification as simple is held strictly to the time point of view, indicating that which is representative of process in its aspect of pure time. Kingdom, of the simple legates of domain, is objective, in comparison with the descriptive term to be discussed in the following lesson, and in the domains of mineral, vegetal, animal and human expression on the globe there is essentially a manifestation of effect rather than cause. The aspirant on the path is thus not able to do anything in reference to kingdom. Here is the outward simplicity of his tie in domain. He is human, and that is the end of it. He will find himself

with principles in his make-up that correlate to these kingdoms, but as kingdom's they are immutable in the individual focus of time and space. They are the representation of objectivity as sovereign in duration and extension.

The linkage of subjectivity and objectivity in domain is thus in an enhancement of unity *per se*. What is subjective may under differing reference be objective, or vice versa, and what is domain is determined by the centering of process which creates domain, but when domain is simple and objective it is thoroughly fixed because its simplicity is indication of a unity in pure time, and because to alter it is to destroy whatever stands at its center to establish it. Kingdom is a sustaining (simple) rather than thwarting (compound) limitation. Hence occultism has among its cardinal rules--of the utmost importance for those who accept the doctrine of reincarnation as a literal and universal pilgrimage of the soul--the principle that man forever remains a member of his own order, one of the very common examples of the use of kingdom in practical occult instruction. Domain is most fixed in time in this kingdom-domain, but this does not mean that man, or any other order of living being, is held static in growth or evolution. It is merely surety to him of the integrity of his order. Man is sovereign in his human state. No matter how low he may descend in his bestiality, he is yet possessed of the human spark, and no matter how high he ascends, if his ascent is true and not a figment of his wishful thinking, he yet is forever sympathetically linked with all his fellow members of his order, the human kingdom. Hence occultism assents to the Salvation Army's motto, "a man may be down but he is never out", and to the words of Jesus in a moment of exaltation, "I, if I be lifted up, will draw all men up with me."

Fixity in time is not bondage to the progression of experience, or the march of events, as such, but rather is the convenient separative in human make-up. In the case of an individual there are always the subjective factors of heredity and environment, and if these rather than his centered domain of self were the real elements in his nature, he would be in bondage to an infinite regress of cause and effect rather than standing free in the convenient regress of an interacting and servile cause and effect. As a human individual a man has a unity of selfhood that may be traced through heredity and environment, but that yet is a process to which they contribute rather than a state of being which exists only to make them manifest. Kingdom is wholly objective in that it as itself is self-sufficient. Death does not destroy the man who functions as a human or social creature, but is the terror of the bestialized, vegetalized or crystallized individual. Human estate is not lost, but it may be obscured sufficiently to show the operation of the law, every effort of occultism, and of conventional religion and psychology, is to keep man kingdom-conscious, to give him some measure of mastery in and through the root domains of his individual being.

The convenient separative which is kingdom consciousness--outer individuality of man--is objectively manifest not only in human independence, superficial self-sufficiency of domain, but in the accepted human dependence or social co-operation by which human kingdom-consciousness mounts above the animal. Greater sense of self-security is demanded in momentary surrender of self in other self than in any dogged self-assertion, and in occultism this self yielding to social exigency is mark of real human status.

OCCULT DICHOTOMY VIII -- KARMA

Marc Edmund Jones

This lesson is the fifth of seven on objectivity-subjectivity, and it introduces the student to that idea which above all others is the common topic among devotees of superficial occultism. Karma, as a word, is taken from the religions of India, where it stands practically the cardinal principle of all of them. It has been termed ripe causation by one occult group, but there is no substitute for the Sanskrit word that serves as well as it does. It is a concept in the 1001 Concepts (the Sabian Tarot scheme) but here it is a descriptive term for domain in its simple and subjective aspect. Since karma is simple, in this dichotomy of domain, it is fixed in time and so has an absolute integrity within the moment. Such is the meaning of the word in English, i.e., works or the fruitage of a man's living. It is like kingdom in that it is impossible for man to escape from the works by which he has made himself known to himself as conscious, or known to others as socially existent. But it differs from kingdom in that it is subjective and so under the control of the will. It is again a convenient regress, or a form of pure time, but it is a regress in the ramification of man's conscious choices in life, exactly as kingdom is the convenient regress of the unchosen or root integrity of man's capacity for continuance. As fruitage of the attempt to think through the occult doctrines in terms of cause and effect, the usual approach to karma is little different from the recognition of kingdom, and consequently the East Indian can accept the idea of a loss of kingdom position in punishment for karmic transgression, so that the soul of a man may pass into the body of an animal, or even a worm or insect. A true occultism presents the integrity of kingdom, and also the equivalent integrity of karma or works. This is never a putting of man under bondage, rather it is giving him a powerful way to freedom. If he were the puppet of works, as in the infinite regress of extreme behaviorism--by which the conditioning of man determines his actions, and thus his further conditioning--there would be no freedom. But the integrity of experience is that as a man chooses to constitute experience, wittingly or unwittingly, so will it stand sovereign and integral until he chooses to modify it. In superficial terms this means that a man may work out the fruits of a karma in which he has no conscious part, or may consciously elect the kind of life karma that will be satisfactory to him. In the Sabian scheme a further step is taken. An individual may work out his own karma, may develop his own special karma, or may adopt the karma of others and make such wholly his own.

Here is the subjective element in the doctrine of karma, when it is properly presented. Heredity and environment are the measuring indicators of man's balance in works, or of his karma *per se*. Environment he will move as he wills. Behaviorism may point out that the conditioning of his environment will condition him into bondage to itself, and that is true objectively. But in karma occultism presents not only a subjective doctrine, but one that has its root in time. Characteristic of time, and especially of the first dichotomy of time, is the operation of will, that is, in man's inner or subjective nature may be set up a karma as strong as any that exists exteriorly, and since the subjective is individual the man himself may set up as real that which he chooses. There must be the integrity of karma, but it is the integrity that is given to it by

the will, not inherent integrity as in kingdom. Environment and heredity disappear into each other in karma, exactly as in the larger point of view the factors of objectivity and subjectivity melt together to disappear in domain. Out of karma emerges, after any operation of the will, the selected heredity or the idea relationships that have been adopted for the patrimony of integrity, and also the selected environment as this is made manifest in the magic of masterful living. The doctrine of adoption, or the emerging heredity in self-enlightenment, is a foundation principle of conventional Christianity, even when obscurely presented.

At this point, however, is the link in religion between the Sabian work as a whole and the orthodox religious structure. The seeker in the latter is encouraged to make himself a son of God, to take Jesus Christ as his personal savior, i.e., he is to adopt a new heredity to permit the entire course of his life to be changed. With this, fortunately for those who only grasp the idea hazily, goes the demand of church discipline for a changed environment, but the striking fact in connection with the procedure is that it is successful, having the testimony of the mighty company of centuries to its efficacy. In the Sabian work the same process is philosophical and is termed selective karma, an emphasis of the necessity that the seeker be the author, by his choice in outward act and inner attitude, of the new current he desires to bring to the shaping of his life. Nothing is stressed more strongly than this, in the Sabian presentation, because here is subjective fixity in the fundamental time or reality of individual being. It is vital that this fixity be representative of the highest ideals of each aspirant.

Choice of this sort, or selective karma, is dependent upon the integrity of life as a whole, and the occult doctrine of the domain in which living individuals of a given kingdom find their unity of being--their equality through which interchange of experience and borrowing or interchange of karma becomes possible--is the life stream, characteristic of esoteric rather than common occult presentation. There are many other terms, but the idea is consistently presented, that, in terms of time, all entities or sparks or egos capable of social combination or interchange of experience are of root or unit origin and this is expressed in terms of their streaming out from this source, collectively designating then a life stream. The human life stream is manifest in the human kingdom, but the life stream has not only the objective fixed integrity of the kingdom status, it has also the potentiality and necessity of karma. The entities are at root equal but their difference or individuality makes possible a comparison, a contrast or dichotomy on each individual plane in each individual contact, and from this comes knowing as self-knowing and knowing of each other.

Reincarnation is thus brought forward once more in the exposition of occult dichotomy. Since karma is seen to be a doctrine of subjective fixity, reincarnation becomes true to the degree that the prior experience is adopted. There is continuity of life, convenient regress in time, in the life stream of humanity, and there is integrity of personality in man's state as a member of the human kingdom. But a genuine occultism cannot accept an infinite regress, life upon life as a matter of cause and effect, rather it must present the opportunity of an immortal life as a product of will, a result of living within the process of larger life. Reincarnation is the unity of self broadened beyond the limitations of death. It is life become individual in the life stream.

OCCULT DICHOTOMY IX -- CONSISTENCY

Marc Edmund Jones

This lesson is the sixth of seven on objectivity-subjectivity and it introduces the student to the multiple dichotomy of domain and so to the first of two descriptive terms that are not at all of the common coin of conventional occultism. Consistency is not a concept of the 1001 Concepts in the present usage of the word, although with the more familiar meaning of adherence to character it is used in the Sabian magic-square scheme. Here the word is taken from the vocabulary of the kitchen, meaning the adherence together of parts of a given combination and the resultant thickening or passing from the free interpassing of liquidity to the torpid, jelly and solid states of being. The occult implication, however, is an extension rather than an adoption of this significance. The word can never be used without accompanying definition. Here for the first time in the present series the student is presented with the unity of the complex. The fixity of domain in time, and so in space, has now to gain expression as a complexing of kingdom. The dichotomy which brought kingdom from domain was the objective manifestation of the simple. Consistency is the objective manifestation of the multiple and therefore is little more than kingdom itself. But the four kingdoms are distinctions in the outer forms, really in the outer powers of the life streams to be found upon the planet, the earth. Mineral matter is inert, or of no dimension; vegetal matter has expression in one direction, or growth and the first dimension; animal matter has expression in two directions or actual movement upon the plane surface of the globe, and human matter has expression in three directions or added social or imaginative capacity. It has been pointed out (Lesson V) that subjectivity is manifest in dimension, and so the subjective yields understanding of the objective, and vice versa the value of dimension in an expression of consistency is very marked. Since dimension itself is subjective, and consciousness as such is also subjective in the outer form by which consciousness makes itself manifest and gains its social exchange, the occult rule of consciousness in terms of dimension is that the consciousness of a given expression is always an immediately higher. This is the great principle enunciated by Thomas Aquinas--that a higher is always form to a lower and a lower always substance to a higher--the foundation mechanism in the Sabian magic-square scheme. Now the comparison is important because it can be stated that mineral matter has first dimensional consciousness, or is the first dimension per se, and that the vegetal, animal and human kingdoms in their essence or consciousness are the second, third and fourth dimensions in order. The fact that the kingdoms in their reality (subjectively, that is) are dimensions of life is an indication that their outer-forms are accidents or conveniences of manifest and objective being. The simple is therefore a convenient unity, the multiple more definitely approaching the real. For an understanding of the reality of life the doctrine of consistency is necessary.

The mineral kingdom as one dimensional is objectively multiple in its ramification of chemical elements, but it is non-inclusive, it is only itself. Mineral matter is therefore non-living matter because it is single consistency, non-existent in consistency, i.e., non-living. But vegetal matter is mineral matter plus. It is all that mineral objectivity is, with the addition of another dimension of consciousness and so a further accident or convenience of

outer form to make possible the multiple expression of this added quality as simple life. Animal matter is vegetal matter plus, an idea involving careful scientific distinction. In terms of chemistry the vegetal addition to mineral matter is protoplasm, more definitely neucleoplasm and it is seen as and of itself in the bacterial or non-organized (so to speak) organisms. The animal addition is a power of adaptation in organization, most simply developed in the hormones of organized or motile life, the response structure of social existence, a new dimension of consciousness at simple social life. With animal matter, and especially human matter, the power of material differentiation is almost lost in the reciprocal cycles of organisms generally. Man is physically no more than animal, and animal and vegetal matter are greatly shaded into each other as in motile spores of trees, sessile crustaceans, etc. In man the plus is the fourth-dimensional consciousness of which description has been given or simple volitional life. The operation of consistency is thus through recapitulation, to which the attention of Lesson I was directed, and it may be seen that vegetal life recapitulates mineral, or gives rise to individual being. This is recapitulated in animal life in true sensation or individuality of parts of being, and sensation is recapitulated in human life or fourth dimensional consciousness as absolute individuality, the convenient separative of Lesson VII.

In consistency may be seen, through the foregoing, the aspects of space as pure time, or the emerging of multiplicity as the taking of a space similitude by time. Multiple dichotomy, as revealed in this and the following lesson, is not an element displaying a many in the process, but it discloses a many out of simple unity. Consistency is still unity, but unity of a complex, a unity of inclusion. From this valuable but relatively unfamiliar descriptive term is derived the occult doctrines of the responsibility macrocosmically of man towards the included factors of his being, and the co-operation and protection he can expect from the cosmos of which he is a microcosmic part. Moreover, it is evident that man, to participate in some next higher of being, must expand his consciousness dimensionally, and thus initiation is presented in a genuine occultism as an expansion of consciousness.

The greatest value of consistency to occult study, however, lies in its development of the mechanism of levels, such as were so strikingly serviceable in Sabian absolutes. But if occultism were merely to establish levels as such, there would be an infinite regress and nothing would be accomplished. There is a natural lower level of no-dimension, a natural higher of the normal consciousness of man. The inclusion is implied in the superficial levels, but yet it must be seen that these levels are the product of inclusion. The lowest is non-inclusion of consciousness (on any basis of individuality), the highest non-inclusion of body (on any basis of identification, man remaining an animal). This is the underlying dichotomy. Then there is the linking realm of inclusion per se, and the dichotomy here is body including consciousness on the vegetal or reflex level, and consciousness including body on the animal or sensation, emotion or social level.

It should now become increasingly evident to the student on his own account, and as the result of his appreciation of the makeup of all things, that dichotomy is closely allied to experience, trichotomy to perception and the speculation of the intellect. Consequently it should be clear that the fourfold scheme is akin to nature, the proper foundation of all genuine occultism.

OCCULT DICHOTOMY X -- ETHEREALITY

Marc Edmund Jones

This lesson is the last of seven on objectivity-subjectivity, and it introduces the student to the most scientific of the occult doctrines, to the idea which of common resort in scientific speculation is strictly occult in conception. Beginning with Aristotle, the human mind had found it necessary to accept a medium beyond the atmosphere, and pervading space, which might act as a vehicle for phenomena, mainly electrical and concerned with the transmission of light and the like, that otherwise could not be explained by known natural law. Ethereality is not one of the 1001 Concepts. Here it is a descriptive term of multiple dichotomy in the subjective aspect of domain, rounding out the general analysis of the objective-subjective relationship in and through all things. The scheme as a whole is a sevenfold, and conventional occultism, following upon the Jewish tradition preserved through the cabala and ancient gnosticism, has held to the seven as the perfect number. But it has been pointed out in the preceding lesson that the sevenfold is an artificial product of the dichotomy of experience, and that the fourfold is the basis in nature of all organization of experience. Awareness or intelligence is founded in the twofold or basic dichotomy, and this has been represented in the dichotomy of will in the basic objectivity and subjectivity. As the result of this relationship there was the uncovering of the unity to which all dichotomy is directed, and this gave the occult idea of domain as the particular unity of objectivity-subjectivity, so the third of the seven lessons and the foundation of trichotomy, which had been the basis of the first series or "Sabian Absolutes". Domain as the convenient unity of objectivity-subjectivity, it became possible to proceed to the secondary or applied dichotomy, and this as a secondary had to be properly a double dichotomy. Such was gained by an underlying dichotomy of simplicity and multiplicity, upon which the secondary objectivity-subjectivity could be distributed in normal experience. Objectivity the result was the simple kingdom and the multiple consistency of man's outer being. He is human irrevocably, but possessed of varying degrees of consistency according to his consciousness, and so exercising human estate to the degree as he expands his consciousness and becomes in will and interest an active member of his order. Such has been seen to be the occult drama of human growth, symbolically represented in the legends of the order of Parsifal and the Arthurian Grail quests. Subjectively the occult approach to the refinement of man's nature has yet to be completed. The sevenfold will be given the student with the present lesson, and the completion of the human drama. The subjective distribution of objectivity-subjectivity in normal experience was simply the karma or works by which the conscious element in human nature had being--the reincarnating, so to speak, thread of individual human identity--and in multiplicity it will be the ethereality of personality. Before turning to ethereality it is necessary to grasp the sevenfold as such. The first dichotomy is the linking inward of the exterior terms of the fourfold, and the dichotomy of the dichotomy, the trichotomous element, is the centering factor. Thus, moving downward through the terms, ethereality is linked by subjectivity to consistency by domain to karma, karma by objectivity to kingdom. This sevenfold, however, is intrinsically too complex for any practical value, except in the most advanced occultism.

Domain in its subjective multiple aspect is one of the happiest of occult teachings, permitting an easy grasp of the operation of human consciousness on convenient levels. The simple and objective kingdoms take on multiplicity in the idea of consistency, and simple but subjective karma becomes multiple or the substance of experience in the ethers of occultism. In scientific realms, where consciousness is a function of the normal plane of physical phenomena, there is but one ether, needed as the ground of the unknown. Occultism, however, has fourfold man to take into account--in his mineral, vegetal, animal and human consistencies--and therefore four ethers are required. Some of the conventional occult groups have names and very definite instruction concerning these, but it is only necessary for the Sabian student to see them as subordinate dichotomies of objective consistencies. Thus the highest ether, in terms of levels, is the one-dimensional round of eternal but uncomplicated awareness of self, the next lower is akin to the vegetal consistency but complementary to the emotional nature and experience, the third downward related to the moving animal consistency and complementary to the vegetal nature, and the lowest linked with the volitional capacity of human consistency, in terms of rough and ready comparison, and complementary to the bodily or mineral nature of man. Here is consistency of character or inner nature in contrast with the consistency of experience or outer being.

The usefulness of the doctrine of the ethers will be questioned by the alert student. In conventional occultism the mastery of them and their functions is an exercise in memory, about as valuable as learning the capitals of the forty-eight states. Taken together, as the etheric double or ground of the conditioned nature of man, they narrow the subjective distribution of domain, and the result is confusing. In the Sabian presentation they are the convenient regress (i.e. time) in the spatial plotting of karma or the subjective organization of the ground of experience, an intellectual device requiring no effort to demonstrate their reality. The ether to the scientist is only a vague hypothesis, if a necessary ground in speculation. The ethers are highly hypothetical, and so equally unreal save as a ground in speculation.

The real terminology for the intellectual organization of the subjective multiplicity of human being is esotericism, or the commonplace occult doctrine of things known beyond normal knowing. In esotericism the student encounters intelligence as pure time; i.e., as speculation upon a ground of absolute convenience. The hidden and unknown is given the pattern of the known, but with an alien nomenclature as a handle for the mind. The objective surrenders language to the subjective (consistency sets up ethereality) and the known or simple orders the unknown or complex (karma, or the evidence of process as individual, dictates the ground of consciousness or the inner and further process of self-realization).

It is in this manner that the student as an individual is brought to the point of a personal acquaintance with process, or the underlying causal sense of his being, and a genuine occultism demands that he press on to an effectual realization of underlying unity of his existence. Individual unity in process is the complete or sevenfold ordering of selfhood, and occultism is the contribution to this in terms of a planned way of life. The consideration of the dichotomy of will ends with the realization of the need for co-operation through the occult or intellectual dichotomy, especially in terms of the discipline of Lesson XIX.

OCCULT DICHOTOMY XI -- SPECIALIZATION

Marc Edmund Jones

This lesson is the first of four on specialization-universalization, and it introduces the student to the dichotomy of nature in a comparison or dichotomy with the dichotomy of the will of man. This dichotomy of new consideration has been described (Lesson I, par.3) as the fixed contrast between past and future in which the present disappears, and there is consequently no more than the double dichotomy of a fourfold scheme (hence four lessons) rather than the operation through an absolute present of domain in the present-conscious objectivity-subjectivity of the unity in the will of man. Here there is unity, but a natural or relatively non-conscious unity. While time is the root of all occultism, it has been indicated that the dichotomy of nature is by contrast of the nature of space (in the time-space generality, so of. Lesson II, par.3) and this time-derived space has been seen as the social or associative element of things. Specialization-universalization is therefore an approach to an understanding of the associative in experience, and the consideration moves from unity as the focus of being to unity as the focus of association. It is this that is meant by nature, the convenient regress in the being of things together. The present series has been identified (Lesson I) as a background-establishing series, and the background in question is the receptive structure of the mind in all absolute understanding. In the previous series the absolute element was embodied in the single ideas with which the mind might function. In the present work the absolute element is embodied in the totality of the mind, in and through the varying convenience of the possible dichotomies. Occultism aims, unwittingly for the major part, to provide a dichotomous capacity in the understanding so that there is never anything hidden from the will to understand. It offers a definite language for the apperception of any sort of fact or situation in any sort of combination or relationship. Up to this point the lessons have taken the most simple dichotomy of experience (object and subject relationship) and erected a unity in a concentration of the moment in one or the other participants in a dichotomy, making each dichotomy as a whole a member of another dichotomy, and so on in an anticipation by the medievals of Hegel's philosophy. Such is the occultism of the present moment. Now the present must disappear, as has been said, and in the two members of the 1001 Concepts here to be given to the student will be seen the more basic but in experience the less primary separation rather than unification of factors. At this point the Platonic diversity of parts as condition of the unity of the whole must become a commonplace of the advanced understanding.

Pure space now appears as the absolute secondary in terms of nature, or the natural dichotomy. To the non-thinking mind the term nature indicates a blind and constricting force, of the environment generally and of the individual heredity in particular. Nature is seldom conceived as a kindly co-operative, and to occultism the greatest tribute that can be paid is the recognition of its supreme service in awakening people to appreciation of the idea of a friendly universe. Superficially nature is to be seen in the present moment of competition and strife, and such aspect nature is at best an indifferent and unfeeling reality. But when the various cycles of life are the plants and animals contributing to each other in oxygen and nitrogen interchange, insects and flowers co-operating in basin life processes, man and his domestic animals interchanging sustenance

and protection, and so on, a different picture is presented. The absolute secondary in all dichotomy is the loss of the present and consequent elimination of the competitive. Of the 1001 Concepts, specialization is that complete non-competitive in selfhood, the absolute approach in terms of experience to the unity of friendliness. In normal life the specialist is properly the one to whom an absolute or universal recognition may be given. Men may compete with each other in superficial fashion, but when the issue becomes great enough the competition ceases and the specialist is called in. Occultism in one of its commonest phases is the ism of specialists. Every aspirant is presumed to be fitting himself for a super-excellency in some one line, an excellency which always will call forth recognition, never jealousy nor active rivalry. And through occultism men are enabled to see that the basis of their living is specialization in some part of their being, if in no more than the basic romance or mating of life in which the marriage partner is separately specialized and the others of the family are of secondary (different line level) generation. Pure space is the ground of specialization, in which the unity becomes synonymous with selfhood, and in which the issue of the present moment disappears in the fruitage or immortality of existence.

Unity is to be seen now as essentially a space goal, a loss of a delimiting present in an eternal blending of past and future. Specialization is the genius of past. In specialized reality is prior specialization, contribution of completion. The result is social concentration, because in all completed experience there is permanent contribution in the co-operation of others. In the future men may lose touch with their fellows, not in the past. Society is recognition of the past, and on superficial levels society is always on the edge of decadence. Social achievements, art and the like, are commonly most stimulated when civilization is in a present of decay, i.e., destructively rooted in the past. Unity is of the past in its realization, but as unity it exists no more when there is a separation of the past from the future, when the past is known only in the present of issue.

To keep the past from becoming a factor of issue, focused in the destructive and competitive present, is the greatest goal of occultism. Therefore its doctrine of moment is correlation, the idea that everything is concerned in everything else. There is not only correlation between all things in terms of the general unity of nature, there is also a varying or living correlation of everything in its own specialization with everything else in terms of the other's absolute or pure space unity. There is an absolute escape from the issue of the present.

Correlation as an occult science is based upon trichotomy rather than dichotomy, to permit the shifting specialization of each element of being in the face of the consequent specialized dichotomy, and this has been the basis of the prior series on "Sabian Absolutes", embodied in the Sabian scheme of being. In "Occult Dichotomy" the doctrine of equivalent importance, and greater immediate moment is that of centers, or specialization points in terms of pure space. These can not be remote or abstract, as in such a case they would not be centers of experience, hence occultism places them in the human body, and as lotus centers they become one of the commonest of occult factors in conventional teaching. Their supreme value, however, is in specialization-universalization linkage.

OCCULT DICHOTOMY XII -- UNIVERSALIZATION

Marc Edmund Jones

This lesson is the second of four on specialization-universalization, and it introduces the student to the genius of the future as the natural basis of the expansion in the consciousness of man. The difficulty in a profitable grasp, of the dichotomy of nature is the development of the sense of time to the point where there is a loss of the sense of time limitation. Man's process of being is rooted in the consciousness of a flow of events, but the flow is akin to that of the blood in the body. There is an endless circle of the fluid substance of experience but this substance of itself is not real in terms of experience, it is only a medium. In the case of the blood the carrying of oxygen in one direction and of carbon dioxide in the other is suggestive of the conveyance of the vivifying elements of the future as unexpended experience and of the sustaining elements of the past as spent or conscious experience. In the way that the blood carries the hormones by which the chemical control of the body is executed, and the various material of tissue food and waste, so the flow of experience conveys factors of life control, and of life food and dissipation. Exactly as the hormones seem to function almost independently of the actual streaming of the blood, so major and invisible parts of the substance of experience, higher experience per se, are wholly independent of the time flow. Occultism approaches these in its concept of universalization, the one of the 1001 Concepts in which individual being is always sensitive of the potential larger within itself. In the prior lesson it has been pointed out that the future is the lack of definite linkage of man with his fellows. It is the projection rather than the precipitation of social reality, it is individual pure touch with the ideal. Conventional occultism therefore in nature seeks the universal, but by over-emphasis often develops so great an other-worldly sense as to destroy man as a social creature, and bring him to the suicide in consciousness already described as an extreme subjectivism. But universalization is the outstanding natural need of the soul, and a genuine occultism, while repudiating the bondage of a future fixed in a time progression, yet establishes the nature future as the basic freedom of man.

The doctrine by which the reality of time is established without surrender to time limitation is that of centers, to which attention was directed at the close of the prior lesson. The levels of conscious experience, which in a larger scheme of things make possible the experience of different times concurrently, are seen to be established in the human body in the nerve ganglia of the autonomic or sympathetic system. In general the whole ladder of these (Jacob's ladder symbolically) are seen to be an expression of the specializing or differentiating process in nature, but specifically the so-called principal gangliated centers are utilized (the group of ganglion at the solar plexus and the like). Beginning at the base of the abdomen, taking two great centers below the diaphragm, two at the heart and throat above, and two higher in the neck and head, occultism presents the seven roses or lotus flowers of the conscious being. These of course, are known in the scientific function as distributing points of nerve reflexes, but they are specially seen as the linking between the universalization and specialization functions of human consciousness. In their physical and actual being they are places of specialization. By them the human organization is socialized and the

consciousness freed from nearly all the trivial necessities of its own self-sustainment in its embodied state. At the same time these centers, by the very fact that they represent specialized concentration of selfhood, are in specialized rapport with similar specialization elsewhere, and such rapport is a social actuality, i.e., a universalization function. Superficial occultism dramatizes the idea here involved, and speaks of the opening of the lotus flowers or the blooming of the roses, but whatever the expression may be the fact is merely the expansion of the universalized touch of self with other selves and other-self per se.

It has been seen in the prior lesson that there is in the dichotomy of nature no equivalent to the linking idea of domain, and it will now be realized that while objective-subjective relationships require both subject and object, these are separate, whereas in the specialization-universalization or natural relationship, the element specialized is not in any way separate from the one universalized. The centers have brought this home clearly. Each center in order to be has to be specialized, yet it is a focus of universalization. The operation of the principle is clear enough in everyday life. The specialist is the product of concentrated interest in himself and upon the development of his own skill, but it is his reputation and his breadth of touch in a universalization of social contact that makes possible his continuance as a specialist. Many students are never able to grasp the paradox clearly. They rebel at the work of specialization, stating that they do not wish to be selfish, and yet it is the constructively selfish or self-interested person who becomes fit for a larger or universalized service to humanity. The souls torn for bleeding humanity are often those who in their outer or false universalization are finding an excuse for an equally false or shallow specialization, lack of real specialization. In universalization, as in specialization, the disappearance of the present is to be noted. This elimination of the present is above all an elimination of the momentary issues of selfhood, the sense of self-significance, self-importance.

With universalization even more than specialization the unity or ultimate goal of the present lesson series is to be seen in pure nature, or in its own uninterrupted flow. Here the student meets process as eternal and immortal because it is seen operative in two directions. Process as an absolute of the past is specialization, the present at once non-existent and yet wholly gathered into a perfection of the present moment. Process as an absolute of the future is universalization, the present also non-existence and wholly gathered in the moment's perfection. Experience is process perfected in an in-gathering, potentiality the same process perfected in genuine nondestructive self-expression.

Universalization is mostly of self-expression, specialization of self-realization. Both are of the unity as the focus of association. Process thus comes to be a social factor, and it may be increasingly realized that nothing exists except as it participates in the existence of something else. The dichotomy of the will of man tends to give a separative sense, constructive in that it adds to man's acquaintance and appreciation of himself, but following such a dichotomy must come the one of nature, to fit man back into the scheme of the whole. The student must specialize his talents but dedicate them to all. Living becomes a joy in its higher or cosmic unity. This is reached not by a single method but by the concurrence of self-establishment and self-dedication.

OCCULT DICHOTOMY XIII -- RULERSHIP

Marc Edmund Jones

This lesson is the third of four on specialization-universalization, and it introduces the student to the descriptive terms by which the fourfold of the dichotomy of nature is completed. Rulership is used in the Sabian Tarot scheme (king of diamonds) but here the term is not part of the 1001 Concepts and rather is an expression of specialization on a practical everyday level. The concepts of the natural dichotomy have a double reference. They are at once the unifying absolute of nature as the visible sustainment of the universe of known things, and the differentiating agencies of distinction in individual items of being. In the latter function of nature the self-conscious drawing to a focus of identity is the rulership of present importance. Specialization is a skill, a focus of reason-for-being and the like. It is also a dominance in the realm where it is active. The specialist must rule the domain in which he is called upon to exercise his specialty, and by the same token the occult aspirant must give reality to his efforts towards specialization and self-fulfillment by making manifest a capacity to rule in larger and larger realms. Specialization here becomes convenient, and the space element of this dichotomy is evident in the virtual disappearance of title in the convenience of the issue here set up. The compulsion of occult rulership must not be confused with the overbearing of one will upon another in competitive spheres of human activity. Here rulership is of co-operation and not of competition. In the dichotomy of will the element of overbearance would be destructive, but in the dichotomy of nature that is not so much the impressing of one will upon another as the working of the significance of one life through another. It is social instinct and co-operative relationship. Specialization is the very basis of the whole social structure. No one man has to go through all the operations necessary in the production of what he needs for living and its comforts. He purchases his clothes and food, rents or buys his house and automobile, and so on. In one line he perfects himself in effort rewarded by a social coin, money and its equivalent, and with this return he obtains what he could not produce even if he possesses the requisite skill. Civilization therefore shortens time, eliminates it largely. By specialized effort a single man in the convenience of his life-and-interest-span is able to command thousands and thousands of hours of effort by his fellows for his own welfare. Such is the law of nature, expanded into the law of society. Rulership is the genius of specialization in realms and ways that draw the future and the past into a fullness of immediate reality.

Unity is now brought far closer to the immediate than is possible under any other point of view. The specialized nature of group-being creates unity as an at-hand constant in all genuine experience of life. Through the centers of his own being the individual seeker is brought to a sense of the unity which is almost identical with selfhood per se, and upon the foundation of this specialized unity of self he comes to appreciate the surrounding unities of every social and natural set up of life. The actual time divisions of the visible world are measure of the specializations of various phases of nature, natural phenomenon. Various orders of life co-operate with each other on the basis of the unity which is first of time but which in nature becomes secondarily of space, or ramification of the immediate situation in experience. The unity of social experience (discipline of childhood, school, labor, marriage, social aggregation,

political commonwealth) is matched by the unity of physical embodiment (the discipline of food, air, water, the calls of bodily function) and in all these things is seen the product of a definite and consistent specialization. Most remarkable of all aspects of the natural unity, however, is the conservation of effort to be noted in nature's specializations, or the fact that the same process goes through the same steps, that process is a constant and that time merely recapitulates prior time even in further development (a specialization_ in which time disappears in its fruits).

The occult doctrines of this rulership, or applied specialization in the natural dichotomy, are found consummated in the theory of illumination. The term is a concept in the Sabian Tarot scheme, but here is used descriptively for that expansion of being by which a genuine occult training leads into larger and larger realms of specialization. Expression has been given to the idea in terms of dimension (Lesson IX) but it will be seen that dimension is merely a means for charting the levels of specialization in the scheme of nature. Illumination has been defined as man's attainment to a full knowledge of the spiritual while yet incarnate in a physical environment, and it identifies the projection of the specialized experience from a known realm into an otherwise unknown or hypothetical region of knowing. It is a doctrine of the specialization, capability of specialization, of the entire potential of human being. It is a perfection of the blending of the future and the past, the rulership of the potential in experience and the concurrent and no less important rulership of experience in potentiality.

Less occult in some ways, due to the trend of scientific thought, and yet no less a part of genuine occultism, is the occult doctrine of consciousness, or the rulership of the intangible by which man has a being in the unity of selfhood while yet participating in the greater unity of the social scheme. The environment of an individual tends to destroy the individuality through a consistent process of conditioning, a complex of disciplines and compulsions. But man, in consciousness, has a realm of selfhood which is free from bondage to time, in which the present wholly disappears in the past and future, in which the rulership is immediate and itself a specialization rather than the result of specialization, so that the individual has training in rulership and thus in the specialization by which the self survives in its fullness of selfhood.

But there is a particularly occult doctrine, an adaptation of the idea of consciousness in which the conventional occultist lives and moves and has his being, the astral wherein the consciousness of man may operate with particular or specialized freedom and wherein the mechanisms of man's ills are likewise to be found. The astral is in effect a consciousness-plus conception. The concept of consciousness, as part of the Sabian scheme of being, is a basic idea in the 1001 Concepts. The term astral is wholly descriptive (from the Latin for star because the so-called astral realm seems starry when experienced under superficial circumstances, as the stars seen when receiving a blow on the head), and it is used ingenuously in some surface occultism as a storehouse for the elements of experience, the reservoir of karma and the like. What actually is seen in the doctrine, of course, is a symbolization of the subjective specialization of being, the consciousness of man as sub-conscious, or super-conscious. It is specialization viewed in the light of rulership imposed on self or gained by self.

OCCULT DICHOTOMY XIV -- WORLD

Marc Edmund Jones

This lesson is the fourth of four on specialization-universalization, and it introduces the student to the descriptive term by which the doctrine of the astral is administered among occultists, and by which the idea of domain is given foundation in the natural scheme of the universe. It has been pointed out that in the fourfold of nature there is no need for domain as a linking idea, but in the fourfold there is the constant mergence of the dichotomous factors and in this merging the idea of domain is given a practical double reference. Under the term rulership the domain of individuality in nature was seen to be that which is delimited by the capacity of the individual to rule in a definite measure of co-operative rather than competitive dominance. Under the term world the domain of individuality will be seen to be that in which the individuality is disciplined, the unity of which he is a part as a definite unity. World therefore is the macrocosm of definite reference in any given case of unity, when this unity is viewed microcosmically. In a comparison with the prior lesson it might be said that world is subjectship rather than rulership, indeed, such would be an excellent title for the lesson were it not so wholly unusual a word. World is the common place term for subjectship, and to substitute an unfamiliar term unnecessarily would be to make the lessons unduly difficult. A minor measure of confusion might be avoided by refusing to use descriptively the terms which elsewhere are concepts of the 1001 concepts--to avoid all employment of words in more than one meaning--but little would be gained for the reason that the resulting vocabulary would be so extensive, made up necessarily of loan words in so many instances, that only the occasional student with a lexicographer's mind could ever be able to make any progress in his understanding of the Sabian scheme of schemes. The term world is a concept in the Sabian Absolute correlation scheme, and it is used here with the identical significance it has in the 1001 Concepts, a realm of the ultimate extent of a given or recognizable kind of unity. It is the convenient regress of space as the definite secondary of the convenient regress of time. It is nature discoverable in its unity by will.

There is here, consequently, the aspect of universalization in its convenience, or its immediate bringing to unity of experience and potentiality. The immediate of specialization was seen in the prior lesson to be consciousness, or individuality in its essence of freedom. Specialization leads to individuality, and to an, increasing capacity for compelling rather than yielding allegiance. Universalization leads to what might be described as the freedom of the higher, the specializations of the social or group unity, but to think through the correlations in the reversal of process (marking any ascent or descent of levels) is to introduce an alien point of view. Let the student merely realize that when it is said that universalization leads to bondage, the point of view is of the existing level of given experience. To illustrate out of everyday life, the man of no social importance is more or less free to come and go at the prompting of his instincts. But as the individual becomes vital among his fellows his movements are constricted by his obligations, the expectations of others, the discipline of the ideals. His larger freedom is in consciousness, not in the world of his basic or embodied being. Therefore, in terms of world, the convenient universalization is the

unity wherein experience and potentiality increasingly are of the social or larger group. The convenient regress of space, differing from the similar regress of space, is a building of individuality into social being, or making the life largely symbolical rather than actual.

Probably the wisest generality current in conventional occultism is the dictum that analogy is the law of all higher understanding, and by analogy is meant symbolization (the term properly including both analogous and homologous phenomena) or the representation of things by other things. Every part of nature is symbolical in this sense. The unity of the whole of nature is in the realm of symbols, the world of archetypes in usual nomenclature and this world is conceived as being the pattern of all other worlds, i.e., the convenient regress of spatial relationships, per se. The point of view is consistently macrocosmic, exactly as specialization and its rulership was microcosmic. There is a world for every unified level of experience, and in such a world there is the convenient regress in which experience and potentiality meet, i.e., in the physical world in the chemical make-up of matter, equally behind the experience and the potentiality of visible forms. Then there is the highest or ultimate world in which all world concepts are seen in a gamut of convenience between experience and potentiality, the physical world normally representing or symbolizing potentiality in ultimate unity. Rulership is definite in the experience of man because human thinking is grounded in experience, and experience is grounded in specialization. But in mysticism there is thinking grounded in potentiality, and in spiritual experience there is ground in universalization. Were it to be taken alone, and were experience-thinking (hindsight) to be all that man knew, the physical world would be sufficient for the convenient regress of space and there would be no sense of world at all. The term world permits description of higher (spiritual) experience of natural relationships, and therefore, in the astral world (and others as the symbolical need arises) universalization is charted.

Because positive action is specialization, directly or indirectly, occultism finds it convenient to consider universalization as negative. When this is thought out too literally the result is a doctrine of surrender, or self-abnegation, as the way upward. To counter this a genuine occultism puts forth a doctrine of subworlds, termed planes. In conventional patterning a fondness for seven leads to teachings of seven planes, but such a plane is merely world, and the result is a scramble of words. Rather, the planes are the worlds in positive and negative aspect. Plane is the dichotomy of world as world is the dichotomy (or scheme of dichotomies) of pure spatial unity. In the physical world there is the negative chemical plane and positive archetypal plane expressed in the occult ethers. In the astral world there is the negative plane of individuality and positive plane of consciousness, and so on.

A natural fourfold is thus set up out of the dichotomy of the basic dichotomy. On the lowest or pure experience level is specialization and, on the highest or pure potentiality, universalization. Specialization made universal, but without power of universalization, the level of experience in individuality. Universality made special, but without power of specialization, is rulership, the level of potentiality in individuality.

OCCULT DICHOTOMY XV -- STRATIFICATION

Marc Edmund Jones

This lesson is the first of ten on stratification-deviation, and it introduces the student to the occult dichotomy of the intellect, and to the first of the final two members of the 1001 Concepts to be employed in the present series. It has been pointed out that the series as a whole is a background-establishing group of studies, and there lies before the student, at this inauguration of the analysis of the third of the major dichotomies, the greatest of all difficulties in any grasp of occultism at all. Yet it is that which is the major key to a true understanding of the occult schematization. The foundation of occultism lies in time, as has been pointed out, and the two mechanisms used up to this point have consisted of the dichotomy of the will of man in which the elements of past and future are linked in the present, and the dichotomy of natural contrast in which the present disappears in the past and future. There has been, therefore, an elevation and an elimination of the present moment. The occult dichotomy, or intellectual dichotomy, lies in the contrast between the present and non-present points of view, but a contrast which is not the establishment of a trichotomy as in Sabian Absolutes but a genuine dichotomy, i.e., a true occultism. In Lesson III (paragraphs 2,3) the nature of intelligence in the operation of a dichotomy has been seen, and it should be very evident by now that the two previous dichotomies are of intelligence. The dichotomy of will, however, has been discovered to be more essentially of time as a primary, and the dichotomy of nature to be of space as a secondary. The dichotomy of intellect, or the occult process per se, is not, however, a tertiary any more than a disguised trichotomy. The occult contrast is between the primary and secondary consideration as such, and this has been termed sublimation, a step in realization that is not the present moment exalted, nor the present moment eliminated, but the present moment never having been present at all, the moment or issue, whether expressed in time or space, made neither moment nor issue. The occult dichotomy is the contrast of dispassion. In time and space the chosen unity has been the status of the present, the disunity brought to unity the separative domain in objectivity-subjectivity and the conjunctive domain in specialization-universalization. Interest of self has been the actuating element in each dichotomy. Dispassion as pure disinterest in terms of any present is therefore not trichotomous analysis, but a genuine dichotomous reasoning. The arrival at unity is wholly of the mind, since there is no passion or interest to demand a resolution in an end. The process is reflexive and the dichotomy unconscious, i.e., occult. Words now are inadequate, as must always be true in speculation projected beyond the comprehensive experience and expectation of the mind, yet here the major part of a well-founded occultism is to be discovered. To compensate for the inadequacy of any terminology it may be convenient to use a simple device, an alteration of terms to remind the mind constantly of its operation on a sublimated level. Therefore, in the lessons now begun, the quest is not unity in the sense that unity has resolved the present moment in its double aspect, but rather process (i.e., pure understanding or absolute intelligence) as process is unconcerned either in present or non-present points of view.

Process per se is absolute lack of issue. Genuine occultism in its higher or sublimated ramifications is an approach to all things through that essential reality in which all issue disappears, in the process by which all things have their occult or absolute being. In this sense process is not activity, substance or form as such. It is unity issueless, being unchallenged. The terms stratification and deviation in their present usage are wholly aside from the normal thinking of man, they have been chosen to give as much graphic aid to the understanding as possible. But since they are not naturally co-ordinate words the student must be careful to have them well-defined in his own mind. The underlying concepts in the two terms are obscure—as obscure, i.e., occult, as the aspects of the process inherent in all things itself—but it will be seen that the identifying phenomena are as familiar to experience and expectation as their understanding is difficult and wholly lacking in conventional thinking. The idea behind stratification is of course the tendency of things to lend themselves to description and appreciation in layers or levels. The symbolism is from inanimate physical constitution in which the action of water and fire tends to deposit physical matter of varying experience in definite strata, and then by erosion and upheaval to reveal these to man stimulatingly. Coal, gold and the like are products of stratification in this broad sense, and in order to have a descriptive means of approach to the process of life the phenomena of inner or occult being are visualized as the result of a stratification operative in the consciousness, in man's individualized sphere.

Pure intelligence is an absolute degree in recognition of the strata of experience and expectation, or is mental capacity to place things in or on levels, and so bring them to absolute analysis. The technique has been the commonplace both of the present and preceding series. Introduced to the student simply as a convenient mechanism, it must now be seen to be the convenient regress of pure intelligence. Simple distinction is at base merely dichotomy, but it is impossible to gain understanding of alien elements because of the necessity for a chosen unity or absolute criterion. In a higher understanding the dichotomy of itself disappears in the convenient regress of levels as basis for a real dichotomy, i.e., process as such permits a sublimated or occult dichotomy.

The student who is able to follow through the presentation to the point, who finds no difficulty in utilizing the convenience of any series of levels taken in any convenient fashion through any chance or selected set of relationships in life, whether these are disjunctive or conjunctive, and who does this without need for issue or challenge to give him superficial focus of interest in his intellection, has taken the first step towards becoming a real occultist, that is, author of his own realization, and in a position to create and substantiate the structures of his understanding at will. What is now uncovered theoretically is in the history of man an actual fact, not as the product of a schooled discipline of the mind—uniquely the characteristic of the Sabian work—but as the result of an intuition or inspiration as mystical experience.

In the outstanding mystics are the perfect masters, unwitting but none the less truly, of the dichotomy of occult intelligence. The greatest revelations of the eternal in an ephemeral world have been at the hands of the illuminated ones, and in a present age the greatest need is for the development of mystics. The medieval way of contemplation no longer calls to man, but by an ordered intellectual training the same results may be gained.

OCCULT DICHOTOMY XVI -- DEVIATION

Marc Edmund Jones

This lesson is the second of ten on stratification-deviation, and it introduces the student to the practical nature of everyday occultism, or the value and the danger of occult study from the perspective of pure principle. The ordinary levels of life are given common recognition in terms of conventionality, so that stratification becomes the basis of the expected and familiar. Deviation is obviously the departure from this, and in conventional occultism the idea is often a mere accentuation of the unusual and the different. Constructive interests as a result are often dissipated by an unthinking effort to be in the vanguard of everything, to support every passing notion of the day and to be opposed to anything at all that is established. A genuine occultism counters this with its esotericism, in which the effort is not so much to keep the occult great-truths secret--they are written in nature for all to read--as to force the student to preserve the outer decorum of a conventional life and so to maintain common contact with his fellows. Everyday occultism becomes practical when it does not depart from life violently, but in full co-operation with life brings to mankind some measure of graphic touch with the eternal principles. This is mysticism, as has been pointed out in the previous lesson, and mysticism must be recognized in its true nature as a sublimation of the conventional, a projection of known values into the unknown for their resubstantiation. There is a mysticism which is simply a matter of vagary of consciousness, an unbalanced surrender of the normal judgment to the caprice of the fancy, but this is the result of a grandeur complex, a compensation or a very definite wishful thinking. Genuine mysticism is marked not so much by what is deviating from the usual as by the degree of part in the usual which accompanies the deviation. Thus a Jesus, or even a Joan of Arc, will reveal an amazing understanding and utilization of practical common-sense and social acumen while yet soaring into the most dim reaches of the unknown. In the prior dichotomies the co-ordinate terms objectivity and subjectivity were seen to be mutually exclusive, and the co-ordinate terms specialization and universalization mutually inclusive. Stratification and deviation as here made co-ordinate in the occult dichotomy are to be seen as mutually conclusive. They neither exclude nor include each other--are not co-ordinate in terms of normal thinking--but rather serve to give significance to each other. In mysticism the factors of everyday life are sharpened into a consequence not otherwise possessed, and by the same token the unknown, the shreds of outreached comprehension of the mind, the knowing not yet fully known, is also sharpened into a consequence by becoming knit into an effective part in everyday experience. The mystic sublimates ordinary life, and such is deviation or the provision for an escape from a predicament by means not obvious in the predicament itself. He also brings over the threshold into the practical world the fruitage of deviation in the inner process of the soul, and such is stratification or the reconstituted organization of the evidences of being on intellectually established levels.

In mysticism the student is introduced to the idea of all-time, or timelessness, the form taken in consciousness of the issueless or non-challenging time of the prior lesson. Occultism is founded on the concept of time, a fact that must never be overlooked.

From the dichotomies of the emphasized and subordinated present the lessons have led to the mystical present of immediate interest. Mysticism is not subjectivism, which is an exaltation of the present moment, nor is it imaginative speculation, an exercise of the past-future relationship. Mysticism is the reality of a sublimated existence, arising out of a proper appreciation of the levels of experience, or stratification, but leading in a practical way to the escape from the issues of life into participation in the issuance or creation of the true elements of living. The danger in occultism is that it may become a pseudo-mystic catering to the vagaries of consciousness. Its value lies in a genuine mystical attainment, a reaching to life on the basis of a capacity to sublimate any issue and so escape from any immediate time bondage. When a destructive force, as may be seen quickly enough, occultism unsocializes men and so destroys the very foundation of their occultism. When a constructive force, as should be equally evident, occultism produces the true mystic or the most social individual possible, the one who consistently and definitely links any immediate situation with its escape in its own sublimation.

The general nature of mysticism should be clear because of many examples in race experience and because of the ease with which the mystical consciousness may be developed (is developed, as a matter of fact, in any ordinary sincere religious service). The idea of sublimation is by no means as clear to the average seeker, indeed, the term often denotes some sort of magical practice for developing moods, states of mind and nerves, or for tricking the consciousness to a desired end. In genuine occultism the sublimation is occult reality, it is deviation which concludes stratification, or vice versa. In practical experience it is best represented by a common part of most religious ceremony, the sacrament. A sacrament by definition is "an outer and visible sign of a grace inwardly received", i.e., a sublimation of a deviation, or escape of consciousness, in a stratification or identification of experience in a series of levels. The sacrament in occultism is the process per se of higher life, not only the outer signature but the inner experience or awakening. It is best grasped from the point of view of deviation, although the perspective from stratification is equally conclusive. Actually, in a graphic way, it may be seen as an intermingling of higher and lower elements, a true everyday mystical operation.

Unfortunately the term conclusive as here used is as unfamiliar as either stratification or deviation. It does not so much mean come to an end as it means to be completed in a fresh beginning. It is a restorer of potentiality in a purification of experience. The relationship in the occult dichotomy of present consideration is that, hereby process as an unknown, substratum of all things knowable becomes known, abstractly and in principle, or the contrast of dispassion of the previous lesson. The sacrament is the organization of the experience of pure process. It is absolute experience as the mystical experience, i.e., deviation.

The line between occultism and conventional religion can by no means be sharply drawn, and in the Sacrament of Protestant bodies (the eucharist) there is an everyday recognition of a most abstruse occult principle, a commonplace exercise of practical mysticism. The Roman Catholic doctrine of transubstantiation is the true statement of the occult position, that while the appearance and species of the elements, the host, go unchanged, the substance actually is sublimated. Here is deviation of an eternal actuality conclusive in a stratified world of everyday convention.

OCCULT DICHOTOMY XVII -- VEHICLE

Marc Edmund Jones

This lesson is the third of ten on stratification-deviation, and it introduces the student to the series of descriptive terms by which this intellectual dichotomy is given ramification through the general pattern of occultism. Vehicle is one of the 1001 Concepts in the Sabian absolute correlation scheme, and here in its descriptive use it has exactly the same significance. But vehicle here becomes the very core of conventional occultism, the point of attack by which the lay mind is most often swung around and made receptive towards the occult doctrines. Vehicle is the conception of the practical unity of selfhood, the process of individual being as contact may be made with it and as it, in turn, may be controlled and shaped by the desire and will of man. It is the identification of the prior lesson's mystical present of immediate interest, or timeless reality in the self. Human life only exists in the social order by means of the vehicles, for man must always conclude the life of which he is a product in evolutionary development. He must have a physical self in the world of chemical matter, a vegetal self in the realm of life process, an animal self in the visible social order of things, and a human self in the world of ideals and thoughts where selfhood becomes perhaps most real to the average mind. These various selves are the basic vehicles of man. The word soul is often used interchangeably with vehicle, and in similar fashion the terms bodies, principles and a number of others will be employed freely in the same significance. Not the term but the idea is of importance. Man can only be conclusive in his being by being at once inclusive and exclusive through his vehicles. Depending on the point of view, he is wholly one or the other separately or co-operatively, and thus the complex of living is resolved to unity, but to unity as a process. All that has been here put down in the lesson thus far is in the terminology of prior lessons, so that the initial idea of vehicle may in a way be a review of all principles that contribute to its significance. Now it is necessary to press on and attempt the most difficult task of an appreciation of individual or personal existence as a channelship. Here lies a choice in life. To the nonoccultist, the one who has no introspective capacity at all but merely lives under the stimulation of the natural forces that have produced and conditioned him, life is real of itself, there is no consequence beyond the immediate world of sense. Such a person is the norm of the race, the stuff of the human order. There is no opprobrium attached to his state, but there is no progress in his condition. In him human kind remains static and so faces eventual annihilation. To the occultist, the mystic, there is a life which is real in something greater, something beyond. Progress is seen to be a necessary ingredient in happiness and well-being. There is an ideal, a shaping and freeing factor in every moment of otherwise normal being. The occultist must be a channel, or a vehicle of something higher than the mere vehicles of the self of sense and social compulsions. Vehicle is more than a specialization, or an objectification, of some facet or inherent part of self.

The descriptive term domain provided the focal idea in the interaction of objectivity-subjectivity, and made possible the realization of the inclusive rather than exclusive interaction of specialization-universalization. The term vehicle is a convenient equivalent

for domain in the conclusive inter-relationship of the stratifying and deviating elements of selfhood. Vehicle is not merely an administration of the levels of self, although it may be so taken by the superficial occultists. It is also and no less the ramification of the variant or vagrant pointedness of self. In other words, while a vehicle is the expression of the soul of man on a certain plane it is concurrently the manifestation of his independence or freedom on and from that plane. Through the emotional self, the astral body of conventional occultism, man partakes of the free movement of the animal kingdom, thus endowing his chemical or physical self with a physically free entityship, but more than this he makes manifest free moving ideas or expressions of his personality per se. The vehicle is not only the channel of the activity of the man down into realms of lesser place in the evolutionary order, it is channel of elements and forces and considerations that are larger than any individual as such. Vehicle is at once the stratification and deviation of selfhood, but not with either an inclusion or exclusion by one of the elements in the other.

At first contact this occult or intellectual dichotomy will seem wholly beyond the comprehension of some students. There will appear to be either a maze of elusive considerations (the mind in its inclusive urge) or a wordy dissertation of the non-consequential (the mind in its exclusive urge). But with a little patience, a measure of faith in the consistent integrity of the Sabian lessons when they are worked out, a realization that this is genuine advanced work with a new method of thinking or an occult realization involved, there will be no insuperable difficulty. The occult realization is the element of conclusion in thinking, or the Hegelian absolute of convenience, now for the moment expressed in channelship. There is in the universe a perfect co-operation of all things with all other things, and this is found in the vehicleship of any one for all others, i.e., the channelship by which any experience is all experience. Inclusion is subordination, exclusion is repudiation. Man must subordinate and repudiate in his early analysis, even in the most exalted realms, but at the end of his understanding, if it is to endow him with eternal principles, he must reaccept and elevate, bring to conclusion (i.e., completeness, not end). Such only is the intellectual unity, or process per se.

It has been pointed out, as help along the way, that the operation of the occult dichotomy is in issueless and non-stimulated process of selfhood. Vehicle is the escape from issue because what is issue on one level is process on another. The idea of challenge becomes channelship, man participating in the free flow of his being, and of all being, without losing individuality. Thus, he proceeds to the conclusion of his aims and ideals with his interest in the process of completion rather than in any fact of their end, knowing that the process is eternal because it is channelship per se, realizing that his being on the higher level is in the process and not either in exclusion or inclusion.

The vehicles of man are best realized in the occult doctrine of the ages of man. It will be said that the astral body does not function until puberty, the third seven-year period or age of the individual, yet the work of the astral body has been carried on from before birth. It has been excluded, now it is included, in the complex of personality. Thus the basic time of occultism describes the make-up of man. But what really is man is process, the central concluding power in the phenomenon.

OCCULT DICHOTOMY XVIII -- MIND

Marc Edmund Jones

This lesson is the fourth of ten on stratification-deviation, and it introduces the student to the practical unfolding of the scheme of vehicle in the occult dichotomy. To the occultist the conception of selfhood is in its perfection, and this perfection has been described as conclusive rather than inclusive or exclusive. In its dichotomy the conclusion or perfection of selfhood lies in the levels of being or expression upon the one hand, or stratification, and the unity or process of being or expression, deviation, upon the other. Up to the present point the stratifying and deviation elements have been general or abstract. But with the development of the idea of vehicle or channelship it is possible to recognize these on their practical or everyday plane, and such recognition is the task of this and the following lesson. Conventional occultism gets no further than the stratification represented in vehicle, presenting these properly enough as the levels of personality, but in its superficial treatment losing all realization of the essential part of personality in stratification. Preceding the true grasp of the operation through these levels must come an understanding of the function of selfhood apart from any specific level, i.e., the course of a genuine occultism is always a reasoning from experience, and experience begins with the deviation from the levels and not the consequent establishment of individual levels (the subject of analysis in Lesson XIX). There is in the living experience of man an absolute fluidity of co-operation with the factors of his exterior environment and of his own stratified nature, and in such absolute fluidity is to be found the real clue to the nature of man as a divine or free entity. Here is the most vital moment in the whole approach to occultism, and in the entire subsequent occult mastery of life and life problems. The absolute fluidity is necessarily a phase of the process which man is at root, but there is none the less its identification in everyday terms that must be gained if he is to take conscious control of his own destiny. Time is the core of occultism, as has been stressed so many times, and time must be the source of any basic or fundamentally vital element in the occult approach to life. This absolute fluidity is first to be identified in terms of time. It is vehicle absolute, or vehicle as never departing from its center in the mystical present of immediate interest. It is the adjustive moment of self, the focus in which the eternal moment of individual being has actuality in identity with a social moment. It is the focus of awareness, or mind.

Mind is the most taken-for-granted element in all conventional academic or occult thinking, a term employed as loosely and carelessly as soul, spirit and the like. The word, here used descriptively, is one of the 1001 Concepts in the Sabian absolute correlation scheme. Like vehicle it is found with the same significance it possesses as a definite concept. In absolute correlation it is the equivalent of the ninth house in horoscopy, the constant in the absolutely individual sustainment of personality. Mind does not exist in time or space. It has neither evolution nor growth, it is not either an organism as a physical structure nor an identifiable aggregate of psychological factors. It is in no way equivalent to brain or mentality, although it uses the brain and though its operations are most easily recognized mentally. It is a term without the slightest co-ordination to will or feeling on the one hand, self-conscious operation of consciousness, or to instinct, or intellect and intelligence on the other hand as basic response of consciousness to

conditioning or inspiring aspects of being. Sentience, or sense function of any sort, and thought, understanding and rationalization, ideation on any level, are equally apart from mind. It is true that the word is often used as synonymous with reason or understanding, as in saying that an individual has a fine mind--and even more frequently as representative of will, as in the idea of a mind to act--but properly the term mind is vehicle in absolute deviation. It is the focus of awareness or the mystical immediate, the actual moment of being.

Occultism most definitely proves itself when genuine, most effectively discredits itself when false, in its use of mind. At the extreme here there is brilliant demonstration of the correctness of the foregoing analysis. When mind is taken at the ultimate of vehicle in absolute deviation there is made manifest the curious clairvoyance or second sight which even the most searching investigation is unable to disqualify as acceptable fact. Conventional occultism confuses the operation of clairvoyance with the mental structure of its interpretation, and takes the pictures seen, the mechanism of vision, as a real seeing comparable with the operation of vision on the sense-established physical plane. Whether voices, symbols, pictures or other stuff of the mind are used by the clairvoyant individual to give social reality to the activity of his mind, a genuine occultism knows that what really is involved in the establishment of the focus of awareness in the totally alien, i.e., it is absolute deviation. When the channelship of the individual is enhanced, the power of projection of the mind is correspondingly accurate. Thus a woman who is somewhat psychic is much more accurately psychic during menstruation or pregnancy, when channelship is accentuated. A mother has psychic rapport with a child, a lover with his loved one, and so on. Authorship and highly technical skills develop no less striking a clairvoyance, although such is often lost in the idea of the skill involved. Put in these extremes the nature of mind may best be grasped.

In terms of deviation, and through the agency of the term vehicle, the process which is selfhood is thus seen as absolute in self, because in mind this vehicle is wholly apart from self so far as any known identification of selfhood is concerned. The mentality of man, and his brain, are left co-ordinate with the senses and the conditioned realm of self as the equivalent idea-conditioned or abstract-sentience realm of individuality. Mind is the center, the core, of being, process remaining absolute and so without possibility of identification as itself. Real experience is the mind functioning in the sentient predicaments, real thinking is the mind active among the ideas of which the self is vehicle.

The mind is therefore consistently focal, hence definitely conclusive. It does not and can not exclude nor include, it works with wholes and in absolute channelship of the self for its source, in the self at the compulsion of its predicament. Occultism approaches understanding of mind not only through the extreme clairvoyance but through the ultimate immediate of suggestiveness, which in occultism is termed signature. By definition, signature is the mark of usefulness which everything bears in regard to everything else, but it is better stated that signature is the certification to mind of the potential channelship of value, for any immediate moment, in any immediately participating component of experience.

OCCULT DICHOTOMY XIX -- DISCIPLINE

Marc Edmund Jones

This lesson is the fifth of ten on stratification-deviation, and it introduces the student to a further consideration of the ultimate suggestiveness of signature. The term signature is identification of the touch made with larger process by the mind of man as the microcosmically absolute process of selfhood, and in this significance the word signature becomes a commonplace both of occult and non-occult mysticism. The inspiration of the divinely illumined individual is in form a matter of signatures, or omens and the like. The leading of the conventional Christian is more subjective but is no less the operation of signatures. In the everyday use of the occult principles in the Sabian work the recognition of signatures is given almost first rank. Every seeker is encouraged to be intelligently superstitious, sensitive to the articulation of every phase of his environment in the course of his higher self-expression. Up to this point the analysis of signature belongs to the department of mind. But it is necessary to press on and examine the elements by which signatures are possible, the co-operation of the social scheme generally with the will-actuated or original manifestation of the process which is selfhood. The principle in occultism now concerned is co-ordination, and there is here an extension of the idea of that relationship of all things to all other things which does so great violence to academic thinking. But the unity which is the general goal of occultism must be recognized as the ultimate per se, and it must be seen that nothing which is genuinely a part of unity can on its own account fail of a share in the parent unity. Occultism seldom makes the effort to substantiate this idea intellectually, but instead peoples the entire universe with intelligences to provide the warp and woof of a universal co-ordination. The device has been the instinctive mechanism of man, possibly the oldest and most primitive form of religious expression or the animism in which every rock and stone is seen ensouled with its particular spirit. The medieval Rosicrucians made clever use of the mechanism in their doctrine of the elementals. The co-ordinate and compulsive forces of the immediate environment, especially when these are embraced in the complex of the personality, have been personified as demons and obsessing entities from the very night of time. The question whether all these are real or not is quite aside from the issue. Reality depends upon the conception of personality, the disposition of the mind. There is no objection to an acceptance of fairies and the whole gamut of objectified entities if with the acceptance there is the realization that they are mechanisms of co-ordination. The occultist who is also scientist will deny such phenomena as real in themselves, because to an ordering knowledge there must be a foundation in a conclusive order or pattern such as is conveniently provided by the physical universe and its laws. Personality is not restricted to embodiment, naturally, but it is known through embodiment. Co-ordination in occultism begins with the most attenuated and simple relationship, as in chemical constitution, and moves gradually to more and more complex unity by means of considerations added successively.

Vehicle is thus seen here as absolutely stratifying or as a constant in ordering or leveling all things. Reduction is not down to a particular level, but to a recognition in terms of level. Environment in its totality is always friendly in the occult scheme, and

there is here an administration of this friendliness or co-operation in terms of a definite co-ordination. Freedom is not to be destructive by any upsetting of the order of things. It ever operates by means of a choice that sustains the levels of the ordering scheme but alters the relationship of the free acting body to its levels. In occultism the procedure is recognition of the potentiality of all things through their signatures, a gift developed until it becomes a definite clairvoyance and until man's mind becomes in truth his focus in absolute freedom, and then by a conforming to the potentiality that ramifies the freedom through a use of the co-ordinations involved. There may be the objection that this is not a true freedom, or that a true freedom is wholly independent of environment, but the only true freedom of such an order would be the self-annihilation of Eastern philosophy, for the reason that all self-knowing is ramified or made knowable by co-ordination with the environment.

Self has been seen as process per se, and here is touch with process as absolutely exterior to self, i.e., process abstract or pure. Touch with the absolutely pure is greater freedom than total self-separation from all, for the self disjunctive is frozen in its disjoined aspect (spiritual death) and there is no freedom in any frozen condition. Thus the freedom of the East is false, tying the seeker to a wheel of rebirth. Self becomes free in a perfection of co-ordination with its environment, and this conclusion of self is termed discipline or the operation of vehicle in absolute co-ordination. Discipline, purely a descriptive word in the Sabian schemes, is not self-training wholly, nor is it merely conditioning of self or surrender to such conditioning. Rather it is the co-ordinating of self to the desired complex of environmental co-ordinates, the realization of the conclusion or perfection of self in a conscious control of all coordination of the process of self.

False discipline is that which the self accepts contrary to its will and desire. It usually takes the form of a conflict between parts of self, a disunity of self in consciousness. The pseudo-discipline of faddish diets and ways of life sets up this conflict, and the result is a stirring of the striking natural mechanisms in man for stimulating him to a social existence, i.e., sex, the greatest known conditioning element either in human existence or lower order of life. Superficial occultism sees a disunifying force in sex, and seeks to escape the conflict in consciousness by a larger conflict of will pitted against nature. But sex in its natural expression is no more than an instinct of co-ordination. The intelligently co-ordinated life is as free from disruption at its hands as such a life is free from disruption at the impetus of hunger, the urge for security and the other disciplines of nature. Sex is evil only when its activity falls short of conclusive co-ordination.

True discipline is a perfection of co-operation with nature, a conclusive co-ordination of self not only in terms of its own ideals but in the ideals of the social whole. Because the greatest of all ordering, or co-ordination, is that of the mating capacity in man, sex is the descriptive term for conclusion in discipline. But this is not the animal intimacy, except in type or most incidentally. It is romance first of all, personality as conclusive rather than exclusive or inclusive. It is art and all the higher aspects of civilization. It is religion or self conclusive in divinity, and it is ambition or self perfected in the ideal. Sex on its lowest level is merely a stratifying aspect of process, setting up individual levels of being, but discipline is conclusive self-leveling.

OCCULT DICHOTOMY XX -- INVOLUTION

Marc Edmund Jones

This lesson is the sixth of ten on stratification-deviation and the first of five on involution-evolution, and it introduces the student to what in Sabian Absolutes was termed the most brilliant of all occult doctrines, or involution. The term is wholly descriptive in the Sabian presentation, although evolution is one of the 1001 Concepts in the scheme of being. As a dichotomy the involution-evolution duad is a practical expression of the intellectual or occult dichotomy, stratification-deviation. But it is insufficient merely to state that evolution is a familiar manifestation of deviation, and that involution is the equally familiar expression of stratification in conventional occultism. The framework of stratification-deviation has been put down in the dichotomy itself and then in the interpretive or focal vehicle by which the action of deviation has been seen administered in mind and the action of stratification in sex, i.e., in co-ordination or discipline. Now it is necessary to establish a practical application upon this framework, to bring the occult dichotomy down into the realm of everyday. As much as mind and sex are familiar components of the commonplace experience of man, they of themselves remain remote, indeed, both for their fullest efficiency in self-expression have to operate in complete non-consciousness of themselves. In the idea of vehicle there is a touch with superficial realization, but vehicle after all in direct experience must remain a theory and a mechanism of understanding. In involution, however, there is a constant and immediate paralleling of experience, a direct and simple ordering of individual evolution. The doctrine of involution in this capacity is purpose, and the explanations of the underlying purpose in all things are as wide and various as the different systems of thought from which they arise. Implicitly, if not stated directly, all ideas of purpose accept an outgoing from an original unity, and an ideal if not an inevitable return to this unity. Such has been the fundamental recognition of this department of the present series of lessons therefore unity has been expressed as process. In conventional religion the pervading involutionary element in all things is God, and in popular science it is force. Involution in a familiar and attenuated occultism is presented as a prior series of steps by which all life has descended to a present focal point, the steps of this involution duplicated or to be duplicated by exactly similar points in evolution. Here is seen the fault of a surface occult teaching in making things too cut and dried, too much a matter of pattern and order per se and too little a matter of life and experience. The distinction that is made between involution and an unconscious pilgrimage and evolution as a conscious mounting of the soul to its end, is of this order of instruction. Involution is not so much causal background as it is purposeful intervention, evolution not so much effectual foreground or appreciation of the present moment as purposeful co-operation. In evolution the purpose element disappears in fullness of self. It becomes conclusion. Purpose itself remains the manifestation primarily of the superior or sustaining process.

The hurdle for the student at this point lies in the fact that he must not visualize these elements in any form of the infinite regress, whether cause-effect, past-future or creator-creation. The best mechanism for the immediate problem is from the Sabian fundamentals, the source-predicament dichotomy there employed for special

preservation of originality in point of view. The idea of a higher process is to permit process itself to remain source for self, and yet to see the necessary unity in environment. Environment is not an infinite regress in which selfhood may be lost, but an ordering of the predicament of self. In terms of the present series this ordering predicament is a practical aspect of stratification, and on the basis of the analogy of stratification with the whole dichotomy of nature, and of deviation with the dichotomy of the will of man, there is herein the predicament of man the manifestation of the pure intelligence of nature (the immediate dichotomy being the intellectual or occult point of view). Man consequently is not lost in some infinity of which he is but a speck, on the contrary he is sustained and given being in an all-surrounding and all-pervading intelligence, i.e., purpose.

With the giving of a practical identification of the occult dichotomy, its focal vehicle, and the focalized stratification and deviation in order, there is set up a fivefold unity in terms of process. In this practical approach the idea is better grasped as of unity than of process, and the course of the studies in reaching the intellectual or abstract summary of things in their totality is again identified in the unity by which the more familiar dichotomies were interpreted. Involution, in the technical or pure occult expression or purpose in the commonplace realization of involution, is here the first great intellectual unity. At the very beginning of all study the mind must accept, wittingly or unwittingly, the wholeness and completeness of the All. Its process must be conclusive at root.

The dichotomy of intellect therefore is not so far removed from everyday experience as at first it must seem to be under analysis. In conventional experience the operation of this dichotomy is unconscious. It is found commonly in religion where in blind adherence to principle it often appears as bigotry. Since it operates purely in reverse of normal direction, turning to the purpose of which all non-understood or non-appreciated process will seem to be contradiction, it is occultly expressed in the law of cosmic reversal, the idea that the larger or higher always operates contrary to the lower. God is forgiving when man would punish, divinity gives of itself while humanity is grasping, light of sense is darkness of spirit, the signs of the zodiac reverse order in any series of cosmic rulerships, etc. Man in his source is therefore hopelessly stubborn, and the purpose of life is achieved by discipline of the drifting tendencies. The taken-for-granted is consequently seen as evil, and consistent and immediate originality of a proper sort as the root of all spiritual development.

Involution is the initial commonplace in the ordering or level-establishing function of occultism. Abstractly this may be accepted easily and literally enough as purpose. But how is the purpose of life to be patterned in a scheme of intelligence without setting up a purposing intelligence, for purpose as such is a cause-and-effect word. Occultism must diagram involution, not purpose, and in doing so must know that it is erecting a mechanism, a wholly artificial device. The base of occultism is time, hence time must and does give the basic of involutionary patterning. The next step in the practical establishment of stratification-deviation must be, therefore, the commonplace realization of a timeless time in all purpose, the positive-negative dichotomy.

OCCULT DICHOTOMY XXI -- STATE

Marc Edmund Jones

This lesson is the seventh of ten on stratification-deviation and the second of five on involution-evolution, and it introduces the student to the last of the dichotomies on which occultism is built, namely, positive-negative. Of these five duads, the first three are paired concepts in the Sabian 1001 Concepts (subjectivity-objectivity; specialization-universalization; stratification-deviation), together with the Sabian structural trichotomy (time-space-intelligence), and the last two are convenient or familiar mechanism. Evolution is a member of the 1001 Concepts, involution is not. The two new terms positive and negative are too wholly of the language of everyday to be available as concepts in any mechanism of higher thinking. The five-fold may be (1) a focal domain in relating two dichotomies (the basic occult device, permitting the similar focal element in relating two trichotomies, or the sevenfold), or may be (2) the extraneous unity in relationship to the fourfold (the simple derivation of the five in number, or the familiar mechanism of the cabala), or may be (3) the distinction between a basic trichotomy and a convenient dichotomy. The last of these is now before the student. After three extraordinarily difficult and underlying dichotomies, successively expressed in relationship with the ordering time-space-intelligence, it is necessary that he have a conclusion in terms of everyday. This has been supplied with involution-evolution in terms of involution's purpose as a partial meeting of the necessity, and to purpose must now be added state, but in terms of everyday familiarity. State itself is one of the 1001 Concepts (third house in Sabian absolute correlation) but here and in general occultism its use is purely descriptive. There is no change in significance (indeed, modern science holds to the broad implication) but state now is a practical generality, whereas in absolute correlation it is the corresponding psychological condition. Few ideas are as implicit throughout the whole of occultism as involution and state, none given as little explicit exposition. In the prior lesson the significance of involution was caught in purpose. Now the operation of state will be seen to be the negative factor in all life. There is no definite co-ordination of involution and positive, although when involution is seen as purpose the resulting point of view establishes the co-ordination. Thus in this analysis involution may be the real positive element, but in experience it is felt to be negative, and evolution positive. Similarly, the state of things in analysis will be positive, and in experience negative, so that there is no practical value in the dichotomy. But positive-negative is always a dichotomy of immediate situation, involution-evolution of the higher situation, and in occultism a definite point of view is set up to aid analysis. First there is the leveling of all things, and through this leveling purpose is to be seen the definite positive or living factor in life. Deviation appears initially in the possibility of deviation, or of evolution, and such in the practical realm of everyday is the basic negative situation.

Here is the timeless time in purpose of the previous lesson, or practical deviation. If there is a time borne or actual purpose in the form of a compulsion in man's experience, there is a constriction of his freedom or real being. Therefore the root of his nature must be a static integrity, a great cosmic or pure negative. This

idea is the greatest assumption of all human thinking. Science indeed knows that things will remain as they are in their state, unless forces from within or without act to produce change. In the great schemes of rulerships and relationships in general occultism (the two greatest of which are to be presented in the two following lessons), the basis of the reasoning is the capacity of activity, substance and form to remain as is in an identifiable condition. State in the states of matter (gaseous, liquid and solid), is taken for granted, although the distinctions between the universalizing nature of gases, the specialized nature of solids, and the linking or social nature of liquids--the support of chemical action in liquids, the support of life in gases and of being in solids--and such factors are left to the specialist. The present lesson is not concerned with any particular scheme of states, such as will be the concern of the remaining lessons of the series, but with any one particular or immediate state as the vital underlying negative integrity of existence.

The principle here has been touched upon in the consideration of the sacraments, eucharist in particular (Lesson XVI), and it may be stated not so much in negative integrity as in the without-regress relationship in the supporting unity of all states as such. As a matter of fact there is here the only practical unity in the universe, so well recognized implicitly that the average theory of the universe is an emanation from and resolution to an absolute negation or a state touched by every state. The surrender to annihilation is unacceptable to the Sabian work, even though the principle involved and the method of reasoning are seen to be valid, but there must be a constructive expression of the principle which is found in practical deviation or negative integrity as absolute independence, a sharing of all-unity in the unity of absolute conclusion in the moment or absolute ground.

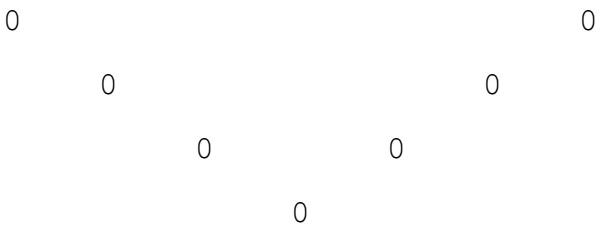
State is self-operating, and the contrast seldom made by the conventional occultist is with world where the negative element is a convenient regress or absolute limitation (if it may be expressed in a paradox, where the negative is positive). World is the delimitation of state. The occult schemes of worlds and planes are therefore really schemes of states. State is a term for any point of infinite ingress as an absolute integrity, and negative in a proper or occult and intellectual sense is not the mere lack or reverse of the positive, but the assuredness upon which anything positive becomes possible. The three great dichotomies of occultism are made knowable by the practical dichotomy of dichotomies, the involution-evolution and positive-negative duads, but for the knowing these must be expressed in familiar fashion, as has been illustrated. First there must be the leveling purpose or the positive unity to be found through all things, and then here must be seen the negative integrity of absolute independence or the unity of conclusive ground for evolution, i.e., deviation.

State is self-operating because in real state there is no operation--life or positive manifestation--except the independent unity involved. In chemistry the integrity of the states of matter is a striking phenomenon, and in psychology the irreducible integrity or state of selfhood is no less striking. The student moves towards his illumination by a utilization, development and expansion of purpose, but this is only possible because of the state that is his selfhood per se, the ground in unity by which he adjusts all things in eternal detachment.

OCCULT DICHOTOMY XXII -- PERIOD

Marc Edmund Jones

This lesson is the eighth of ten on stratification-deviation and the third of five on involution-evolution, which is now to be expressed as purpose-ground, and it introduces the student to the most curious and yet perhaps most useful of occult ideas, i.e., fourth position. In the devious path of understanding through the maze of the prior two lessons there was the uncertainty, always distressing to the young or new student, in the direction of the positive element. Thus either involution or evolution could be taken as the positive factor, even if the former is to be given the basic correlation. But it has been pointed out that positive-negative is too much of the language of everyday, expressing the most ephemeral expressions of point of view, to be of any real value in occultism. The idea of the cosmic negative was therefore largely surrendered to the term ground, and with ground as the consistent basis of consideration it is possible to ramify purpose and set up the various schemes of states by which occultism wholly expresses itself at root. It will be observed that positive-negative disappear in the process, and so does time-space as equally too much of the world of everyday to serve actively or actually in the occult patterning of the relationship of all things to all other things. The fundamental diagram is put down in the fashion of a semi-arc, thus:



and it will be seen that the globes (cf. Lesson IV) are shown in a progression from left to right to represent time and in a dip down and up through a fourfold structure of planes as an administration secondarily through space. The diagram is of the chain in Theosophy (the genesis of the whole nomenclature may be found in The Mahatma Letters to A.P.Sinnett), and of the periods in the Rosicrucian terminology (cf. The Rosicrucian Cosmoconception, by Max Heindel) adopted as convenient in the Sabian work. The life stream is diagrammatically conceived as beginning its pilgrimage in time and space in the upper left of the diagram and moving by involution down the planes to fourfold physical state where there is faced the reascent by evolution to the upper right end of the pilgrimage. Period is the term for the time span of occupancy of each of these positions of state, and chain is properly the term for the whole pilgrimage. In each one of the positions the life streams are conceived as passing through a sevenfold or subordinate states for which the terms are rounds or revolutions, but here there is a gratuitous setting up of schemes of state analogous to the schemes of planes to which reference has been made (Lesson XIV). All the terms are purely descriptive (although revolution is used in a different sense in the Sabian "tarot" scheme) and it is impossible to tell whether the patterning is wholly a matter of mechanism of understanding or is an approximation to the factual nature of the evolution of the universe. It is unimportant which is true.

What is of importance, and alone of importance, is that which is of aid to the analysis and improvement of present day life in all its ramifications. Actually nothing survives in history that

has no contribution to make to the fullness of life as now known. The faculty of curiosity cannot function in realms of the totally unrelated. The genius of the occult basic diagram, as given above, is that everything centers in the one globe position on the lowest level, or in fourth position, and that everything subjected to analysis is always found in its fourth position. The other elements of the consideration are creatures of the analysis, hypothetical and comparative despite the efforts of superficial occultism to give them factual importance. Modern Rosicrucianism (the occult societies using the designation) give names to the various periods, but in the study of Occult Dichotomy such are unimportant. Fourth position is the fact of centrality in and through all situation, and it may now be seen that fourth position is the equivalent both of domain and vehicle in an expression of the unity or process of present study. In the prior series, where the end of realization was being, everything was searched out in terms of the absolute. Here everything is to be understood in terms of the relative. In Sabian Absolutes the end of all understanding was satisfaction or self-realization. In Occult Dichotomy the end of all understanding must be accomplishment, self-fulfillment. In domain the unity of all things was discovered in the meeting-point of the subject-object relationship, or absolute ground per se. In the idea of vehicle the unity of all things was found as the ordered-ordering relationship, or the intellectual or occult phase of the same thing, i.e., absolute process per se. In fourth position is to be seen the meeting ground of absolute ground and absolute process.

The lesson by the limitation of words has swung around to unity from process, and is to find unity in ground rather than in purpose. Fourth position is ground as the revelation and sustainment of process. There is relationship to nature in involution, and to the will of man in evolution. The process is in space, on the levels of stratification, and in time in both the heritage and capacity of deviation. But in a practical way in general occultism, and in all the Sabian schemes, whatever is must in actuality and fact be situated in a fourth position. There are many periods, but they only ramify reality out of itself for a realization of itself. Everything is always in the one focal period.

Except for an ordering of the familiar aspects of the background of the human race as such, and the company of the illuminated ones as such, in their respective schemes of states, and making it possible through this for the student to hold in mind some measure of the operation of occult dichotomy—complicated as it is by the fact that its many parts have been brought into being by the intuitive endeavors of many mystic minds and so have lacked the simplicity of a unified structure of analysis, created whole by the genius of a single intelligence—the task of the present series is completed. It has been brought home to the seeker that all knowing is a dichotomy, all use of knowing a trichotomy. A trichotomy of dichotomies has been employed to clarify the approach to human will, nature and human intelligence, and with the establishment of the basic fourfold, and the erection of the fivefold and sevenfold, the knowing duad of two practical dichotomies has been brought forth and reduced to the simple dichotomy of everyday purpose-ground.

Fourth position balances dichotomies in the fivefold, trichotomies in the sevenfold, and gives a focus or a practical reality either to knowing or accomplishment. In this focal idea is seen the Hegelian synthesis of the thesis and antithesis, hence the real basis of all thinking out of fundamentals in the Sabian presentation whether in the philosophy or Bible series or in the present third lesson of science as ordered by astrology.

OCCULT DICHOTOMY XXIII -- RACE

Marc Edmund Jones

This lesson is the ninth of ten on stratification-deviation and the fourth of five on purpose-ground, and it introduces the student of the commonplace expression of ground in everyday life. The evidence of the operation of process in terms of time through a manifestation of spatial levels has already been presented in the idea of the ages of man (Lesson XVIII). What is now to become clear in the student's mind is the matter of similar ages for the life-stream as a whole. Another parallel is provided in the work of the science of geology, where research has shown the depositing of the evidences of evolution of life and form in strata or levels of the materials comprising the surface of the globe on which humanity finds itself in its physical or conscious life. The strata of the life-stream, together with the ages, are expressed in the ordering idea of race, a descriptive term in the Sabian presentation, and one of the most familiar of all patterning concepts in superficial occultism as well as academic science. In the field of anthropology in general, and of history in particular, the progress of man is revealed as a matter of sweeping tides of various stocks that are highly suggestive of a more or less ordered process but that checkmate, most annoyingly to the academic mind, any attempt to establish the definite order as such. Some generations ago it was customary for all uncritical minds to accept the legends of the tower of Babel and the great flood and the like as the casual explanations of the difference in racial stock, language and social tendency. In the rise of modern science there was a change in the popular ideas and for the major part the effort was made to attribute all differences to climate and environmental control. Now it is the intellectual fad to admit ignorance and bafflement rather frankly. So far as common occultism is concerned, the racial puzzle has been met by a neat plan of root, sub and family races of seven each, but the difficulty encountered by the occultists who present this has been the identification of known racial fragments in terms of the plan. The core of the problem is the recognition of an extraordinary intermixture of stocks, together with the marked tenacity of root elements to survive. Racial coloring remains the broadest primary difference, with some such basic factors as skull type, hair characteristic and the like. Language at the same time remains the narrowest primary differentiating factor, with a large number of unquestionably independent language families. Following upon these considerations are the evidence of inherent progressiveness or backwardness, perhaps a host of traceable lines of social tendency. Before the student now is a perfect maze of possibilities, but yet elements so obviously orderly in their differentiating power that the matter of race ranks closely with vehicle as the most popular and interesting of all phases of modern occult and scientific investigation.

In the Sabian work the general occult scheme is accepted as the most workable ground for an unscrambling of the intricacies of broad social groupings and distinctions, and the various races in an occult sense are identified by devices that must be seen frankly as mechanisms, but that are strikingly successful in accounting for the distribution of the life-stream in its waves across the globe. From the point of view of human life in the aggregate the element of race is taken as ground per se. There is a twofold or dichotomous first outworking of race in levels, as shown by geology in the depositing of the evidences of stages in human growth, and in the geographical distribution of racial stocks. The dichotomy of geology and geogra-

phy give the time factor, or fundamental of race as primarily a space distinction. To identify this time factor the root races are found not so much in human remains as in geographical globe conformations, i.e., the root races are taken as identical with the great continents of major geological history. Thus the fourth root race is designated the Atlantean in co-ordination with the legendary Atlantis and as marking a stage in the conformation of the various land and sea areas. The subraces are used to identify the primary spatial evolution of each root race, and are seen as a whorling or semi-circular sweeping out from a cradle of such a race. The sevenfold structure is an occult convenience in the charting of these movements, and is true to the extent that the possible ramifications of anything are sevenfold in surface of material manifestation. Celtic and Teutonic are typical designations of the whorling streams of the occultist's sub-races, but definite organization of the races--no part of the present task--remains a phase of occultism in its own special field.

What is to be seen in the course of the occult dichotomy lessons is the pattern of principle, the philosophy of its employment in the establishment of occultism as such. The closing five lessons on stratification-deviation are the practical illustrations of the difficult occult dichotomy, and race is the practical phase of mind. Social grouping, when the factors are an immutable part of individual constitution, is a manifestation of the mind or focus of awareness of the life-stream itself. The operation of such a mind is beyond individual appreciation, but such operation, as a sort of cosmic clairvoyance, is very much a factor in human affairs. In this the root race is only touched in the matter of racial color, yet the color prejudice of civilization, the boasted although quite artificial white supremacy, has had a tremendous influence in the development of the past century or two. The less marked racial divisions, as the nordic and mediterranean dichotomy, has had a similar effect, of course, but it is in the idea of the national group and the allegiance by family heredity and economic or social aggregation that the power of the sense of race, or the clairvoyance of the group, is to be marked. Here in a general way is the sustaining ground of civilization.

Race thus becomes social state, and the state of the group takes rank as the basis of the sovereignty of man, the administration of the every-day shaping consciousness of man. Here a first step is taken away from the utter bondage of an individual to his situation in heredity and environment, and with the rise of civilization came the greatest colonizing and world-wide expansion of history. At the time of the writing of these lessons the spread of man in such fashion has been stopped by the exhaustion of exploitable territories, but the process is continuing economically, in the higher states of consciousness of man and the race.

At this point, therefore, the student in his quest for the everyday manifestation of the vital occult or intellectual dichotomy is brought face to face with the absolute deviation of state, human status as an absolute capacity for independence. Man may be bound in color, hair structure, skull shape, parentage and shaping environment of impressionable years, but yet he may choose his race in the larger sense, and take according to the power of his choice any measure of racial evolution that appeals to him.

OCCULT DICHOTOMY XXIV -- FELLOWSHIP

Marc Edmund Jones

This lesson is the last of ten on stratification-deviation and of five on purpose-ground, and it introduces the student to the doctrine which probably is at the base of the strength and capacity for growth and expansion in more than nine out of every ten occult groups, i.e., the belief in a brotherhood or fellowship of invisible intelligences brothers or masters, whether this aggregation of discarnate intelligences be taken as an organization such as the Great White Lodge or as a mere company of those exalted ones who are drawn together in conscious association by the nature of their superphysical being. Because it is impossible to subject the facts of this supernormal realm to the canons of normal judgment and common sense, the teachings concerning it are almost limitless, and in a tremendous number of instances are beyond all intelligent acceptance. The sole foundation in a broad general way for a belief in anything of the sort lies in the persistence of the belief, the multiplicity of the stories concerning the Lodge in one or another manifestation, and the fact that the substance of this belief was the principal reason for being of the primitive Christian church. As a consequence, although in greatly modified terms, it is at the root of all modern Christianity, such as has not gone wholly humanistic. In an intellectual analysis the great issue always is the question of the personal actuality of the Masters. In the Sabian work the difficulty is regarded as temperamental, and therefore it is answered by the presentation of two explanations, either of which gives a perfectly acceptable solution to the problem. Thus, a master may be taken impersonally, the ethical culture or humanistic point of view, and seen not as a discarnate personality but rather as an archetypal or laya center of that which dominates a certain measure or type of personality. In such a case the contact with the Lodge is a will-controlled conditioning of the higher or inspirational being by a projection of the consciousness with formative force against or into a pattern of primitive ideal force. But for those to whom such a point of view is too mechanistic, and to whom the immortality of personality is everything--the witting or unwitting mystics among the occult students--the figure of a master or brother of the Lodge is of a personality in a state of consciousness or being that is superphysical in the degree that there is no compulsion of physical embodiment and environment, but that is physical (i.e., real or actual and not phantasmal) to the extent that the substance of such personality is wholly of the experience and reality of man. In terms of conventional Christianity the average spiritually minded person is a son of God, and is a living manifestation in struggle or fact of the impingement of the divine in human affairs. The son of God is the ideal-actuated son of man, such as was Jesus the Christ, in which the impingement is of the focus of the ideal born of the experience of man in an embodiment free from the bondage or conditioning of the struggle of everyday blind existence.

Fellowship is one of the 1001 Concepts in the Sabian magic squares scheme, but here is a descriptive term with quite a different meaning. Usually it is convenient to use the phrase invisible fellowship to avoid any confusion with the usual concord of fellows designated by the concept--and by the word in normal significance--but the idea involved is too far from the experience of the average man for all ambiguity to be avoided. Occultism often employs brotherhood,

but the term is less happy. In conventional religion the idea remains equally obscure, but the terminology is self-explanatory and there is no doctrine of communication between those in heaven and those on earth except in the case, perhaps, of the Roman Catholic saints. The communion in the sense of fellowship may in the church apply either to the visible company, or that communion of saints which is equivalent of the Lodge in occultism. But whatever the idea may be in detail, in general it is the practical or everyday representation of the discipline of illumination (Lesson XIX). In the way that race was seen in the prior lesson to be ground per se, so now fellowship must be recognized as purpose per se. The everyday sublimation of discipline in the fellowship of purpose is the whole dynamic of occultism. The average man is not at all interested in the Lodge or the invisible forces that shape the destiny of man for the better, his purpose is to continue to gratify animal instinct, which in the larger sense is no purpose at all. The seeker in the realms of occultism, the one who enters the path, is the one who has erected in his center of consciousness a very definite and vital spiritual purpose. Occultism exists to give such a purpose a fellowship or social sustenance, and in the company of the elect the divine purpose of God for man is given substantiation.

In terms of the patterning of the fivefold there is here, then, a social involution as opposed to the normal social evolution. The initiate or illuminated one is the vital soul who brings down from the higher fellowship of the invisible, into the common brotherhood of everyday, some reality for elements of the higher in normal experience. The true mystic does not separate himself from life, but rather he brings to life a sharing in the mystical things that otherwise would be impossible for his fellows.

The occult and religious doctrine for making possible the sharing of the lower in the higher is termed sacrifice, also one of the 1001 Concepts in the Sabian magic-squares scheme but here again with a highly technical sense. The common idea of sacrifice is the surrender of self-participation in some desirable reality for the sake of the participation of another, or of others, but in occultism the idea of sacrifice is the pre-living of experience for others, the vicarious sacrifice which carries a far greater reward and thrill in satisfaction than any normal part of living. Indeed, the greatest difficulty in higher occultism is to prevent the less understanding and over-enthusiastic neophytes from pauperizing their fellows by indiscreet assumption of their experience for them. Sacrifice in the highest technical sense is a symbolical administration of the aspiration of the race. Properly it is a formality by which there is a double living, the act which on its own account is good and satisfaction-giving to the actor being also of symbolical grace to others. Thus the cardinal teaching of a genuine occultism is the necessity of a life of example, with which all others spontaneously seek to merge in fellowship.

At this point, the student in his quest for the everyday manifestation of the occult or intellectual dichotomy is brought face to face with the absolute stratification of involution, i.e., purpose or human independence as an absolute capacity for immortal status. In ordinary terms this is inner stability, and at the close of the lessons on occultism it may be stated that no true occultism fails to establish its devotees as dependable.

O C C U L T D I C H O T O M Y

Second Series in the Sabian Glossary

AN EXPOSITION OF THE SABIAN "SCHEME OF DICHOTOMY"

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